



# שערי ציון

mount zion's prayer book  
for shabbat morning

קייק הר ציון  
mount zion hebrew congregation

This *siddur*, "Sha'arei Tzion" (Gates of Zion), was compiled by  
the rabbis, cantor and worship committee  
of Mount Zion Hebrew Congregation.  
It is intended for worship at Mount Zion, St. Paul, Minnesota.



**Dedicated in loving memory of Larry Kuller.**

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Please do not remove from the synagogue.

The *Siddur* -the prayerbook- from the Hebrew word *seder*, meaning order, has always been to the Jewish people a sacred vehicle for regular conversation with the Divine. The Reform Movement's *siddurim* (prayerbooks) of the last century reflect an evolving and creative dialogue between inherited tradition and liturgical reform. Contemporary aesthetics along with new understandings of sacred texts and traditions have influenced our worship. History also leaves its mark. Extraordinary events challenge our theologies and touch our hearts and souls, influencing what it means to be a Jew today. Though definitions may vary, the Reform Movement's strength is a product of its diversity. Still we maintain a certain unity. This *siddur* is a new link in determining where we stand: in choosing which prayers still hold their meaning, which prayers need to be reclaimed, and which prayers need yet be written. It is the most recent expression of Jewish prayer within our congregation. While it is based on the Gates of Prayer, it also includes additional poetry, prayers, teachings, transliterations and explanations.

Jewish prayer is by design participatory and engaging. As a community we sometimes pray alone, sometimes respond to the *sh'lach tzibbur* (the public prayer leader) and often pray together. We sometimes pray in unison and at times pray at our own pace, creating the comforting murmur of prayers so familiar in synagogues throughout our history. It is never easy to reach the Holy One, to feel Adonai's presence in our lives. Shabbat is a gift. It allows us the time to listen for God's still small voice residing within us. Let us join with the psalmist in saying:

May the words of my mouth and the meditations of my heart find favor with You,  
Adonai, my Rock and my Redeemer. (Psalm 19:15)

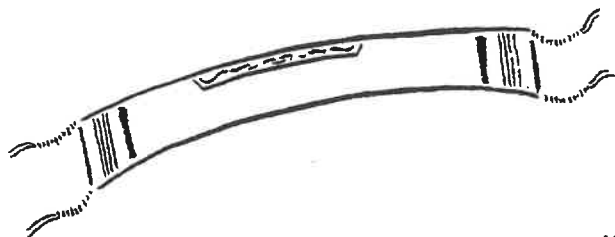
**All Hebrew prayers customarily read or chanted by the congregation have been transliterated.**



## For those who wear the *tallit*

Praise the Eternal One, O my soul!  
O God, You are very great!  
Arrayed in glory and majesty,  
You wrap Yourself in light as with a garment,  
You stretch out the heavens like a curtain.

בְּרַבִּי וּפְשִׁי אַתָּה יי!  
יי אֱלֹהִי, גִּדְלַת מַאֲד!  
הוֹד וְהִדָּר לְבָשֶׁתְּ,  
עֲטָה אֹר כְּשֶׁלֶמָה,  
נוֹטָה שָׁמַיִם כִּי־רִיעָה.



בָּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהִתְעַטֵּף בְּצִיצִית.

Baruch ata Adonai eloheinu melech ha-olam, asher kidshanu b'mitzvotav vitzivanu  
le'hit-atef ba-tzitzit.

We praise You, Eternal God, Sovereign of the universe:  
You hallow us with Your mitzvot, and teach us to wrap ourselves in the fringed *tallit*.

**Our service opens with the communal singing of niggunim, wordless melodies,  
that inspire a prayerful feeling. Please join in.**

## PRIVATE PRAYERS BEFORE COMMUNAL WORSHIP

### I

Do not think that the words of prayer  
as you say them  
go up to God.  
It is not the words themselves that ascend;  
it is rather the burning desire of your heart  
that rises like smoke toward heaven.  
If your prayer consists only of words and  
letters,  
and does not contain your heart's desire –  
how can it rise up to God?

*Wolf of Zhitomir*

### II

If prayer is pure and untainted,  
surely that holy breath  
that rises from your lips  
will join with the breath of heaven  
that is always flowing  
into you from above.  
Thus our masters have taught the verse  
“Every breath shall praise God”:  
With every single breath that you breathe,  
God is praised.  
As the breath leaves you, it ascends to God,  
and then it returns to you from above.  
Thus that part of God that is within you  
is reunited with its source.

*Midrash B'resheet Rabba, on Psalm 150*



### III

The human body is always finite;  
it is the spirit that is boundless.  
Before beginning to pray,  
You should cast aside that which limits you  
and enter into the world of Nothing.  
In prayer you should turn to God alone  
and have no thoughts of yourself at all.  
Nothing but God exists for you;  
you have ceased to be.  
The true redemption of your soul can only  
happen  
as you step outside the body's limits.

*Levi Yitzhak of Berdichev*

### IV

O God,  
Your creation resonates with holy sounds.  
Let me hear them all.  
Let them penetrate my heart  
and rouse my senses:  
the jangle of a tzedakah box;  
the voice of a faithful teacher;  
even the intonation of my own sigh  
When I cry out to You—  
all these sounds are holy.  
O God,  
let my heart hear them all  
and be uplifted.

*Rebbe Nachman of Breslov*

## OPENING COMMUNAL MEDITATIONS

### I

O God, we come before You, a diverse  
assembly,  
A patchwork of pressures and anxieties.  
Many of us are tired.  
Many of us are alone.  
Many of us feel imprisoned  
By the shackles of the weekday world.  
Refresh us.  
Comfort us.  
Free us.  
Help us make that hard passage  
From time past to time now.  
Help us to live in Your presence.  
Help us to find peace,  
The eternal promise of Shabbat.

*Vetaheir Libenu Prayer Book*

### II

To God who rested from all action on the  
seventh day  
and ascended upon the throne of glory;  
You blessed the day of rest with beauty;  
You called the Sabbath a delight.  
This is the song and the praise of the  
seventh day.  
The Sabbath day itself is uttering praise.  
A song of the Sabbath day:  
“It is good to give thanks unto Adonai!”  
Therefore, all of God’s creatures bless the  
Holy Creator.



### III

As the flame  
clothes the black, sooty cloud  
in a garment of fire,  
and releases the heat imprisoned therein,  
even so does prayer clothe you in a garment  
of holiness,  
evoke the light and fire  
implanted within you by your Maker,  
illumine your whole being,  
and unify the Lower and the Higher Worlds.

*Zohar*

### IV

May it be Your will, Eternal God,  
that love and harmony, peace and friendship  
may dwell among us.  
Help us to look forward with confidence  
and hope.  
Guide us in the world with good  
companions and good intentions.  
When we rise up in the morning, may we  
find our hearts ready to revere You,  
and may our deepest longings be fulfilled for  
our good.  
And make Paradise our destination.



*Birkhot Ha-Shachar*, the "Dawn Blessings," are the early morning prayers of awakening consciousness. They form a daily meditation upon self-awareness, offering thanks for the blessings of body, mind and soul; and acknowledging our place in the world of nature, the family of humanity and the Covenant of Israel. Originally, these blessings were recited at home as accompaniment to the daily morning rituals of rising, washing, attending to bodily needs, dress - all those rituals that help us renew our sense of self.

When I am singing and cannot lift my voice,  
and another comes and sings with me,  
another who can lift my voice,  
both of our voices are lifted.  
That is the secret of the bond between spirits.

-Hasidic

### MA TOVU

### מה טובו

Ma to-vu o-ha-le-cha Ya-a-kov  
mish-k'-no-te-cha Yis-ra-eil

מה־טבו אה־ליך, יַעֲקֹב, מִשְׁכַּנְתֶּיךָ, יִשְׂרָאֵל!

Va-a-ni b'-rov chas-d'-cha a-vo vei-te-cha  
Esh-ta-cha-veh el hei-chal kod-sh'e-cha,  
b'-yir-a-te-cha.

וְאֲנִי, בְּרַב חֶסֶדְךָ אֲבֵא בִיתְךָ,

Adonai ahavti meh-ohn bei'techa,  
u'mekom mishkan k'vodecha.

אֲשַׁתְּחֶה אֱלֹהִים בְּיָדְךָ בִּירְאָתְךָ.

Va-ani esh-ta-cha-veh ve-ech-ra-ah,  
ev-recha lifnei Adonai oh-see.

יְיָ, אֶהְבֵּתִי מַעֲוֹן בִּיתְךָ, וּמְקוֹם מִשְׁכַּן כְּבוֹדְךָ.

Va-a-ni t'-fi-la-ti l'-cha Adonai eit ra-tzon  
E-lo-him b'-rov chas-de-cha,  
a-nei-ni be-e-met yish-e-cha

וְאֲנִי אֲשַׁתְּחֶה וְאֶכְרַע, אֲבָרְכָה לִפְנֵי־יְיָ עֲשֵׂי.

*How beautiful are your tents, O Jacob!*

*How lovely your sanctuaries, O Israel (Numbers 24:5)*

*By Your abounding love, O God, I enter Your house;*

*with awe I worship in Your holy temple. (Psalm 5:8)*

*To You goes my prayer: may this be a time of Your favor.*

*In Your great love, O God, answer me with Your saving truth*

*(Psalm 69:14)*

וְאֲנִי תַפְלֵתִי לָךְ, יְיָ, עַת רְצוֹן.

אֱלֹהִים, בְּרַב־חֶסֶדְךָ, עֲנֵי בְּאַמֶּת יִשְׁעֶךָ.

### FOR THE BODY

### אשר יצר

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר יָצַר אֶת־הָאָדָם  
בְּחֻכְמָה, וּבָרָא בּוֹ נְקָבִים וְנְקָבִים, חֲלוּלִים וְחֲלוּלִים. גָּלוּי  
וְיָדוּעַ לִפְנֵי כֹסֶא כְבוֹדְךָ, שָׁאֵם יִפְתַּח אֶחָד מֵהֶם, אוֹ יִסְתֵּם  
אֶחָד מֵהֶם, אִי אֶפְשָׁר לְהִתְקִים וְלַעֲמֹד לִפְנֵיךָ. בָּרוּךְ אַתָּה,  
יְיָ, רוֹפֵא כָּל־בָּשָׂר וּמַפְלִיא לַעֲשׂוֹת.

*We praise You, Eternal God, Sovereign of the Universe. With divine wisdom You have made our bodies, combining veins, arteries and vital organs into a finely balanced network. Were one of them to fail, O wondrous Maker and Sustainer of life, –how well we are aware!– we would lack the strength to stand in life before You.*

*Source of our health and strength, we give You thanks and praise.*

בָּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו  
וְצִוָּנוּ לְעִסּוֹק בְּדִבְרֵי תוֹרָה.

Baruch ata Adonai Eloheinu Melech Ha-olam, asher kid-shah-nu be-mits-voh-tav ve-tsee-vah-nu la-ah-sohk be-div'rei Torah.

*We praise You, Eternal God, Sovereign of the Universe: You hallow us with the gift of Torah and command us to immerse ourselves in its words.*

אֵלֹהֵינוּ דְּבָרִים שְׂאִין לָהֶם שְׁעוֹר, שְׂאָדָם אוֹכֵל פְּרוֹתֵיהֶם  
בְּעוֹלָם הַזֶּה וְהִקְרָו קִיָּמָת לֹא לְעוֹלָם הַבָּא, וְאֵלֹהֵינוּ:

*These are obligations without measure; their fruit we eat now, their essence remains for us in the life to come:*

*To honor father and mother,  
to perform acts of love and kindness,  
to attend the house of study daily;*

*to welcome the stranger,  
to visit the sick,  
to rejoice with bride and groom,  
to console the bereaved;  
to pray with sincerity,  
to make peace when there is strife;*

*But the study of Torah is equal  
to them all.*



Kee-bood av va-eim,                      כְּבוֹד אָב וָאֵם,  
oo-g'milut cha-sah-deem,              וְגִמְלוֹת חֲסָדִים,  
ve-hash-kah-mat beit ha-midrash      וְהַשְׂכַּמַּת בֵּית הַמִּדְרָשׁ  
shacharit ve-ar'vit;                      שַׁחְרִית וְעֶרְבִית,  
ve-hach-nah-saht orcheem,              וְהַכְנֵסֶת אוֹרְחִים,  
oo-vee-kuhr cho-lim,                      וּבִקּוּר חוֹלִים,  
ve-hach-nah-saht kalah,                  וְהַכְנֵסֶת כָּלָה,  
ool-vayat ha-meit;                      וְלִנְיַת הַמֵּת,  
ve-eeh-yoon t'fillah,                      וְעִיּוֹן תְּפִלָּה,  
ve-hah-ah-vat shalom bein adahm      וְהִבָּאת שְׁלוֹם  
la-cha-veir-oh;                              בֵּין אָדָם לַחֲבֵרוֹ;  
ve-tal-muhd torah ke-neh-ged koo-lam.      וְתִלְמוּד תוֹרָה כְּנֶגֶד כָּלָם.

וְהַעֲרִבְנָא, יי אֱלֹהֵינוּ, אֶת־דִּבְרֵי תוֹרָתְךָ בְּפִינוּ, וּבְפִי עַמְּךָ  
בֵּית יִשְׂרָאֵל, וְנִהְיָ אֲנַחְנוּ וְצִאֲצֵאֵינוּ, וְצִאֲצֵאֵי עַמְּךָ בֵּית  
יִשְׂרָאֵל, כְּלָנוּ יוֹדְעֵי שְׁמֶךָ וְלֹמְדֵי תוֹרָתְךָ לְשִׁמְחָה. בָּרוּךְ  
אַתָּה, יי, הַמְּלַמֵּד תוֹרָה לְעַמּוֹ יִשְׂרָאֵל.

*Adonai our God, make the words of Your Torah sweet to us, and to the House of Israel, Your people, that we and our children may be lovers of Your name and students of Your Torah. We praise You, Adonai, Teacher of Torah to Your people Israel.*

אֱלֹהִי, נִשְׁמָה שְׁנַתָּה בִּי טְהוֹרָה הִיא! אַתָּה בְּרָאתָה, אַתָּה  
 יִצְרָתָה, אַתָּה נִפְחָתָה בִּי, וְאַתָּה מְשַׁמְרָה בְּקֶרְבִּי. כָּל־זְמַן  
 שְׁהַנִּשְׁמָה בְּקֶרְבִּי, מוֹדָה אֲנִי לְפָנֶיךָ, יְיָ אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי,  
 רַבּוֹן כָּל־הַמַּעֲשִׂים, אֲדוֹן כָּל־הַנְּשָׁמוֹת.  
 בְּרוּךְ אַתָּה, יְיָ, אֲשֶׁר בִּידוֹ נִפֵּשׁ כָּל־חַי, וְרוּחַ כָּל־בֶּשֶׂר־אִישׁ.

*The soul that You have given me, O God, is pure! You have created and formed it, breathed it into me, and within me You sustain it. So long as I have breath, therefore, I will give thanks to you, O Holy One and God of all ages, of all creation, Source of all life.*

*Blessed is Adonai in whose hands are the souls of all the living and the spirits of all flesh.*

## FOR THE MIRACLES OF DAILY LIFE

## נסים בכל יום

Baruch ata Adonai Eloheinu Melech Ha-olam, asher  
 natan le-sech-vee veena le-hav-cheen bein yom oo-  
 vein laila.

*Blessed is the Eternal our God, Ruler of the Universe,  
 who has implanted mind and instinct within every living  
 being.*

בְּרוּךְ אַתָּה יְהוָה  
 אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
 אֲשֶׁר נָתַן לְשִׁכְנִי בִּינָה  
 לְהַבְחִין בֵּין יוֹם וּבֵין לַיְלָה:

Baruch ata Adonai Eloheinu Melech Ha-olam, she-ah-  
 sah-nee be-tzalmu.

*Blessed is the Eternal our God, who has made me in  
 Your image.*

בְּרוּךְ אַתָּה יְהוָה  
 אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
 שֶׁעָשָׂה בְּצַלְמוֹ:

Baruch ata Adonai Eloheinu Melech Ha-olam, she-ah-  
 sah-nee Yisrael.

*Blessed is the Eternal our God, who has made me a  
 Jew.*

בְּרוּךְ אַתָּה יְהוָה  
 אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
 שֶׁעָשָׂה יִשְׂרָאֵל:

Baruch ata Adonai Eloheinu Melech Ha-olam, she-ah-  
 sah-nee ben/bat choreen.

*Blessed is the Eternal our God, who has made me to be  
 free.*

בְּרוּךְ אַתָּה יְהוָה  
 אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
 שֶׁעָשָׂה בֶן־/בַּת־חֹרִין:

Baruch ata Adonai Eloheinu Melech Ha-olam, po-kay-  
 ach eev-reem.

*Blessed is the Eternal our God, who helps the blind to  
 see.*

בְּרוּךְ אַתָּה יְהוָה  
 אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
 פּוֹקֵחַ עֵוְרִים:

Baruch ata Adonai Eloheinu Melech Ha-olam,  
 malbeesh ah-roo-meem.

*Blessed is the Eternal our God, who clothes the naked.*

בְּרוּךְ אַתָּה יְהוָה  
 אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
 מַלְבִּישׁ עֲרֻמִּים:

Baruch ata Adonai Eloheinu Melech Ha-olam, mateer  
ah-sooreem.

*Blessed is the Eternal our God, who frees the captive.*

Baruch ata Adonai Eloheinu Melech Ha-olam, zo-kayf  
k'foo-feem.

*Blessed is the Eternal our God, who lifts up the fallen.*

Baruch ata Adonai Eloheinu Melech Ha-olam, roh-kah  
ha-aretz ahl ha-mayeem.

*Blessed is the Eternal our God, who spreads the earth  
upon the water.*

Baruch ata Adonai Eloheinu Melech Ha-olam, ha-mei-  
cheen mee-tsa-ah-dei ga-vehr.

*Blessed is the Eternal our God, who makes firm our  
steps.*

Baruch ata Adonai Eloheinu Melech Ha-olam, oh-zeir  
Yisrael bee-g'vura.

*Blessed is the Eternal our God, who girds our people  
Israel with strength.*

Baruch ata Adonai Eloheinu Melech Ha-olam, oh-teyr  
Yisrael be-teef-ah-rah.

*Blessed is the Eternal our God, who crowns Israel with  
glory.*

Baruch ata Adonai Eloheinu Melech Ha-olam, ha-no-  
teyn le-ya-ayf ko-ach.

*Blessed is the Eternal our God, who gives strength to  
the weary.*

Baruch ata Adonai Eloheinu Melech Ha-olam, ha-ma-  
aveer sheina mey-eynai oo-t'numa mey-af-ah-pai.

*Blessed is the Eternal our God, who removes sleep from  
the eyes, slumber from the eyelids.*

ברוך אתה יהוה  
אלהינו מלך העולם  
מתיר אסורים:

ברוך אתה יהוה  
אלהינו מלך העולם  
זוקף בפופים:

ברוך אתה יהוה  
אלהינו מלך העולם  
רוקע הארץ על המים:

ברוך אתה יהוה  
אלהינו מלך העולם  
המכין מצערי גבר:

ברוך אתה יהוה  
אלהינו מלך העולם  
אזר ישראל בגבורה:

ברוך אתה יהוה  
אלהינו מלך העולם  
עוטר ישראל בתפארה:

ברוך אתה יהוה  
אלהינו מלך העולם  
הנותן ליעף כח:

ברוך אתה יהוה  
אלהינו מלך העולם  
המעביר שנה מעיני  
ותנומה מעפעפי:

## FOR CONSCIENCE

## תורה ומצוות

ויהי רצון מלפניך, יי אלהינו ואלהי אבותינו, שתרגילנו  
בתורתך ודבקנו במצותיך.

Eternal One, our God and God of all ages, school us in Your Torah and bind us to your Mitzvot.

*Help us to keep far from sin, to master temptation, and to avoid falling under its spell. May our  
darker passions not rule us, nor evil companions lead us astray.*

*Strengthen in us the voice of conscience; prompt us to deeds of goodness; and bend our every  
impulse to Your service, so that this day and always we may know Your love and the good will of  
all who behold us. We praise You, O God: You bestow love and kindness on Your people Israel.*

The *Pesukei De'zimrah*, or "Verses of Song," are a collection of psalms framed between an opening prayer, *Baruch She'amar*, and a closing prayer, *Yishtabach*. This prelude to the morning service stems from the tradition of the rabbis "who used to wait an hour before prayer that they might concentrate their hearts and minds on the Everpresent" (Mishnah, Berakhot 5:1). This tradition of meditation in preparation for prayer evolved over the centuries to include an ever larger selection of psalms and poems. By the thirteenth century this collection of Verses of Song became a formal part of the congregational morning service. In the opening prayer, *Baruch She'amar*, "Blessed is the One who spoke," we meditate on the divine power of speech, the creative potential of words that "brings worlds into being." Conscious of the power of our words, we sing the praises of God through the Psalms of David. Song and music are an integral part of this meditation. In the words of the psalmist, "Sing to God a new song; play sweetly with shouts of joy."

The following poems precede the many psalms traditionally included in *Pesukei De'zimra*.

## I

Glory be to You for chance encounters.  
 All praise to You,  
 for You occasion momentary Torah  
 in incidental happenings:  
 Shabbat strollers' eyes, conductors' hands,  
 the jumping feet of children.  
 You set up unexpected meetings everywhere  
 in corridors and clinics, waiting rooms,  
 the beach.  
 You make signs and signals radiating warmth  
 in everything if we but look for them.  
 Boredom is a sin.  
 For as long as there are trees and mountains  
 (traces of Design),  
 lakes and wrinkled faces moving towards us  
 in a pattern unpredictable we say:  
 Glory to You, O God:  
 accept our Psalms of praise.

Danny Siegel

## II

May your name be praised forever  
 our Sovereign,  
 the divine ruling power, great and sacred  
 in heaven and on earth.  
 For to you, Eternal One,  
 our God and God of our ancestors,  
 it is fitting to sing praise and chant hymns.  
 Yours is the power, the force, the eternity;  
 the greatness and heroic might,  
 the praise and the glory,  
 the sanctity and sovereignty,  
 the blessing and praise,  
 from now until eternity.  
 You abound in blessings, Eternal One,  
 Sovereign God, great in praises,  
 God of thanksgiving, Source of wonders,  
 who delights in songs of praise;  
 Sovereign, God, Life of the Ages.

## III

Teach me, my God, a blessing, a prayer  
 On the Mystery of a withered leaf  
 On ripened fruit so fair  
 On the freedom to see, to sense,  
 To breathe, to know, to hope, to despair.

Teach my lips a blessing, a hymn of praise  
 As each morning and night  
 You renew Your days,  
 Lest my days be as the one before  
 Lest routine set my ways.

Leah Goldberg

This blessing is chanted responsively. The *shaliach tzibbur*, prayer leader, chants first, and the congregation responds with the underlined text. This style of chanting dates back to Jerusalem Temple days when worshipers sought to imitate the heavenly angels who were said to call back and forth to one another.

ברוך שאמר והיה העולם, ברוך הוא.  
 ברוך עושה בראשית, ברוך אומר ועושה.  
 ברוך גוזר ומקים, ברוך מרחם על הארץ.  
 ברוך מרחם על הבריות, ברוך משלם שכר טוב ליראיו.  
 ברוך חי לעד וקים לנצח, ברוך פודה ומציל, ברוך שמו.  
 בשבח וּבְזִמְרוֹת נְגִידָה וְנִשְׁבַּחַהּ וְנִפְאָרָהּ, וְנִזְכֵּיר שְׁמָהּ  
 וְנִמְלִיכָהּ, מְלִכְנוּ, אֱלֹהֵינוּ. יְחִיד, חֵי הָעוֹלָמִים, מֶלֶךְ, מְשַׁבַּח  
 וּמְפָאֵר עַד־עַד שְׁמוֹ הַגָּדוֹל.  
 ברוך אתה, יי, מֶלֶךְ מְהֻלָּל בַּתְּשֻׁבּוֹת.

Ba-ruch she-a-mar ve-ha-ya ha-o-lam, ba-ruch hu.

Ba-ruch o-seh ve-rei-shit, ba-ruch o-mer ve-o-seh.

Ba-ruch go-zeir um'-ka-yeim, ba-ruch me-ra-cheim al ha-a-retz.

Ba-ruch me-ra-cheim al ha-b'ri-yot. Ba-ruch me-sha-leim sa-char tov li-rei-av.

Ba-ruch chai la-ad ve-ka-yam la-ne-tzach.

Ba-ruch po-deh u-ma-tzil, ba-ruch sh'-mo.

*Blessed is the One who spoke and the world came into being. Blessed are You.*

*Blessed is the One who says and does. Blessed is the One who decrees and fulfills. Blessed is the One who is merciful to the land. Blessed is the One who is loving to all creation. Blessed is the maker of the universe. The One who blesses those who adore You. The One who lives and exists forever. Blessed is God's name.*

## PSALM 136

Acknowledge the Eternal, who is good  
 Praise the God of all gods  
 Give thanks to the most powerful of powers  
 Who alone performed great, wondrous deeds  
 Maker of the heavens with sublime discernment  
 Founder of the earth upon the waters  
 Maker of the great light orbs  
 Sunlight for dominion of the day  
 Moon and stars to rule the night  
 Who, amid our lowliness, remembered  
 Who unyoked us from our troubles  
 Who gives sustenance to all flesh  
 Praises to the heavens' God

*God's love is everlasting  
 Ki le'olam chasdo  
 God's love is everlasting  
 Ki le'olam chasdo  
 God's love is everlasting  
 Ki le'olam chasdo  
 God's love is everlasting  
 Ki le'olam chasdo  
 God's love is everlasting  
 Ki le'olam chasdo  
 God's love is everlasting  
 Ki le'olam chasdo  
 God's love is everlasting*

Ho-du l'A-do-nai ki tov  
 Ho-du l'Ei-lo-hei ha-e-lo-him  
 Ho-du l'a-do-nei ha-a-do-nim  
 Le-o-sei nif-la-ot ge-do-lot le-va-do  
 Le-o-sei ha-sha-ma-yim bit-vu-nah  
 Le-o-sei o-rim ge-do-lim  
 Et ha-she-mesh le-mem-she-let ba-yom  
 Et ha-ya-rei-ach ve-cho-cha-vim le-mem-she-lot ba-lai-lah  
 She-be-shef-lei-nu za-char la-nu  
 Va-yif-r'-kei-nu mitz-a-rei-nu  
 No-tein le-chem le-chol ba-sar  
 Ho-du le-Eil ha-sha-ma-yim

כי לעולם חסדו  
 כי לעולם חסדו  
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 כי לעולם חסדו

# MIZMOR SHIR LE-YOM HA-SHABBAT (from Psalm 92)

Miz-mor shir le-yom ha-sha-bat

מִזְמוֹר שִׁיר לַיּוֹם הַשַּׁבָּת:

Tov le-ho-dot la-do-nai  
 U-l'-za-meir le-shim-cha el-yon  
 Le-ha-gid ba-bo-ker chas-de-cha  
 Ve-e-mu-nat'-cha ba-lei-lot

וְלִזְמוֹר לְשִׁמְךָ עֲלֵיוֹן:  
 וְאֲמוֹנְתְּךָ בְּלֵילוֹת:  
 עָלֵי הַגִּזְיוֹן בְּכִנּוֹר:  
 בְּמַעֲשֵׂי יְדֶיךָ אֲרָצוֹן:  
 מְאֹד עֲמָקוֹ מַחֲשַׁבְתֶּיךָ:

טוֹב לְהַדוֹת לַיהוָה  
 לְהַגִּיד בְּבֹקֶר חַסְדְּךָ  
 עָלֵי־עֵשׂוֹר וְעָלֵי־נֶבֶל  
 כִּי שִׁמְחָתָנִי יְהוָה בְּפַעֲלֶךָ  
 מִהַגְדִּילוֹ מַעֲשֵׂיךָ יְהוָה

A-lei a-sor va-a-lei na-vel  
 A-lei hi-ga-yon be-chi-nor

Ki si-mach-ta-ni Adonai be-fo-a-le-cha  
 Be-ma-a-sei ya-de-cha a-ran-nein  
 Ma gad-lu ma-a-se-cha Adonai  
 Me-od am-ku mach-sh'-vo-te-cha

*A song, a psalm, for Shabbat. It is good to give thanks to the Eternal, to sing hymns to Your name, O Most High! To tell of Your love in the morning, to sing at night of Your faithfulness; to pluck the strings, to sound the lute, to make the harp vibrate. Your deeds, O God, fill me with gladness, Your work moves me to song. How great are Your works, O God! How profound your design!*

Tza-dik ka-ta-mar yif-rach  
 Ke-e-rez bal'va-non yis-geh  
 She-tu-lim be-veit A-do-nai,  
 be-chatz-rot E-lo-hei-nu yaf-ri-chu  
 Od ye-nu-vun be-sei-vah,  
 de-shei-nim ve-ra-a-na-nim yi-h'-yu.  
 Le-ha-gid ki ya-shar A-do-nai,  
 tzu-ri ve-lo- ah-v-la-tah bo.

כְּאַרְז בְּלִבְנוֹן יִשְׁגָּה:  
 בְּחִצְרוֹת אֱלֹהֵינוּ יִפְרִיחוּ:  
 דְּשֵׁנִים וְרַעְנָנִים יְהִיוּ:  
 צוּרֵי וְלֹא־עוֹלָתָהּ בּוֹ:

צְדִיק כַּתָּמָר יִפְרַח  
 שְׁתוּלִים בְּבֵית יְהוָה  
 עוֹד יִנּוּבֹנִן בְּשִׂיבָה  
 לְהַגִּיד כִּי־יָשָׁר יְהוָה

*The just will blossom like the date palm. They will stand tall like the cedar of Lebanon. Rooted in Your chosen House, They will blossom in the courts of our God. Even in old age they will bear fruit. Still they will be fresh and growing. To bear witness that Adonai is fair and dependable And there is no injustice in God's ways.*

## PSALM 150

Halleluyah!

Praise God in God's sanctuary;

Praise the Creator whose power the heavens proclaim.

Praise God's mighty acts;

Praise God's surpassing greatness.

Praise God with shofar blast;

Praise God with harp and lute.

Praise God with drum and dance.

Praise God with strings and pipe.

Praise God with cymbals sounding.

Praise God with cymbals resounding

Let every soul praise Adonai. Halleluyah!

Ha-le-lu-yah

Ha-le-lu Eil be-kod-sho.

Ha-le-lu-hu bir'-ki-a u-zo.

Hal-le-lu-hu bi-g'vu-ro-tav

Hal-le-lu-hu ke-rov gud-lo.

Hal-le-lu-hu be-tei-ka shofar.

Hal-le-lu-hu be-nei-vel ve-chi-nor.

Hal-le-lu-hu be-tof-u-ma-chol.

Hal-le-lu-hu be-mi-nim ve-u-gav.

Hal-le-lu-hu be-tsil tse-lei sha-ma.

Hal-le-lu-hu be-tsil tse-lei t'ru-ah.

♫ **Kol han'-sha-mah t'-ha-leil Yah.**

**Ha-le-lu-yah!**



הללויה!

הללויה בְּקִדְשׁוֹ,

הללויה בְּתֵּף וּמְחֹל,

הללויה בְּרִקְיעַ עֲזוֹ.

הללויה בְּמִנִּים וְעֹנֵב.

הללויה בְּגִבּוֹרֵתָיו,

הללויה בְּצִלְצְלֵי שִׁמְעָה,

הללויה כְּרֹב גְּדֻלּוֹ.

הללויה בְּצִלְצְלֵי תְרוּעָה.

הללויה בְּתַקַּע שׁוֹפָר,

כָּל הַנְּשָׁמָה תְהִלֵּל יְהוָה.

הללויה בְּגִבּוֹל וּכְנוֹר.

הללויה!

## NISHMAT

## נשמת

This section of the service is *davened*, prayed individually, in a hushed voice. You are invited to chant/read aloud to yourself either in Hebrew or in English. The *shaliach tzibbur*, prayer leader, will punctuate sections of the davening by chanting aloud certain words.

**נשמת כל חי תברך את שמך...**

**Nishmat kol chai te-va-reich et shim-cha...**

וְרוּחַ כָּל-בֶּשֶׂר תְּפָאֵר וּתְרוֹמֶם וְכִרְךָ, מִלְּכֵנוּ, תָּמִיד.

מְרַהֲעוּלִים וְעַד הָעוֹלָם אַתָּה אֵל; אֵין לָנוּ מֶלֶךְ אֶלָּא אַתָּה.

Let every living soul bless Your name, O Eternal our God, and let every human being acclaim Your majesty, forever and ever. Through all eternity You are God; we have no Ruler but You.

**אֱלֹהֵינוּ מְלֵא שִׁירָה בָּיָם**

I-lu fi-nu ma-lei shi-ra ka-yam

Let us have songs to fill our mouths as full as the sea

עַל כֵּן אֲבָרִים שְׂפִלְגוֹת בָּנוּ, וְרוּחַ וְנִשְׁמָה שְׁנִפְחָת בְּאַפֵּינוּ,  
וְלִשׁוֹן אֲשֶׁר שְׁמַת בְּפִינוּ, הֵן הֵם יוֹדוּ וְיִבְרְכוּ וְיִשְׁבְּחוּ וְיִפְאֲרוּ  
אֶת-שִׁמְךָ, מִלְּכֵנוּ. כִּי כָל-יָפָה לָךְ יוֹדָה, וְכָל-לִשׁוֹן לָךְ  
חֹשֵׁב, וְכָל-בֶּרֶךְ לָךְ תִּכְרַע, וְכָל-קוֹמָה לְפָנֶיךָ תִּשְׁתַּחֲוֶה,  
וְכָל-לִבָּבוֹת יִירָאוּךָ, וְכָל-קֶרֶב וְכָל-זֵית יִזְמְרוּ לְשִׁמְךָ.

Therefore, O God, bones and tongue and heart and mind shall join to praise Your name; every tongue will yet affirm You, and every soul give You allegiance ...

בְּדָבָר שֶׁכְּתוּב: כָּל-עֲצָמוֹתַי תֹּאמְרָנָה: "יְי, מִי כָמוֹךָ?"  
בְּאִמּוֹר, "לְדוֹד בְּרָכִי, נִפְשִׁי, אֶת-יְי, וְכָל-קִרְבִּי אֶת-שֵׁם  
קִדְשׁוֹ!"

As it is written: All my bones shall say: "Eternal, who is like You?" And David sang: "Bless the Eternal, O my soul, and let all that is within me bless Your holy name!"

הָאֵל בְּתַעֲצוּמוֹת עֲזָךְ, הַגָּדוֹל בְּכִבּוּד שְׁמֶךָ, הַגָּבוֹר לְנֶצַח  
וְהַנּוֹרָא בְּנוֹרְאוּתֶיךָ. הַמֶּלֶךְ הַיּוֹשֵׁב עַל כִּסֵּא רָם וְנִשְׂא.

Tremendous are You, God, in Your power, glorious are You in Your being, mighty forever and awesome in Your works. You are the Sovereign, supreme and exalted.

**שׁוֹכֵן עַד מְרוֹם וְקָדוֹשׁ שְׁמוֹ**  
**Sho-chein ad, ma-rom v'-ka-dosh sh'-mo...**

שׁוֹכֵן עַד, מְרוֹם וְקָדוֹשׁ שְׁמוֹ. וְכְתוּב: רַנְנוּ צְדִיקִים בְּיְי;  
לְיִשְׂרָאִים נְאֻה תְּהִלָּה.  
בְּפִי יִשְׂרָאִים תְּתַהַלֵּל; וּבְדַבְּרֵי צְדִיקִים תִּתְפַּרֵּךְ; וּבְלִשׁוֹן  
חֲסִידִים תִּתְרוֹמֵם; וּבְקִרְבִּי קְדוּשִׁים תִּתְקַדֵּשׁ.

You abide forever, the High and Holy One. Therefore let all who are righteous sing God's song; the upright do well to acclaim You.

The mouths of the upright acclaim You;  
the words of the righteous bless You;  
the tongues of the faithful exalt You;  
the hearts of all who seek holiness sanctify You.

וּבִמְקֵהֳלוֹת רַבּוֹת עַמֶּךָ, בֵּית יִשְׂרָאֵל, בְּרִנָּה יִתְפָּאֵר שְׁמֶךָ,  
מִלְּכֶנּוּ, בְּכָל-דּוֹר וָדוֹר.

And the assembled throngs of Your people, the house of Israel, in every generation, O Ruler, glorify Your name in song.

**יִשְׁתַּבַּח שְׁמֶךָ לַעַד מִלְכֵנוּ**  
**Yish-ta-bach shim-cha la-ad mal-kei-nu...**

הָאֵל הַמֶּלֶךְ הַגָּדוֹל וְהַקָּדוֹשׁ בְּשָׁמַיִם וּבָאָרֶץ.

O Sovereign God, great and holy Ruler, let Your name be praised forever in heaven and on earth.

בְּרוּךְ אַתָּה, יְי, אֵל מֶלֶךְ, גָּדוֹל בְּתַשְׁבּוּחוֹת, אֵל הַהוֹדָאוֹת,  
אֲדוֹן הַנִּפְלְאוֹת, הַבּוֹחֵר בְּשִׁירֵי וּמְרָה, מֶלֶךְ אֵל חַי  
הָעוֹלָמִים.

Blessed is the Eternal, the Sovereign God of wonders who delights in song, the Only One, Eternal Life of the universe.

The *Kaddish*, written in Aramaic, functions to separate the preparatory part of the service from the core service which immediately follows. Its *nusach* -special musical 'formula'- also announces the new section of the service.



יְהוֹדֵל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֻלְמָא דִּי־בְרָא כְרַעוּתָהּ. וְיִמְלִיךְ  
מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל  
בְּעֻלְמָא וּבְזֶמַן קָרִיב. וְאָמְרוּ אָמֵן:  
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא: יִתְבָּרַךְ  
וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר  
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקָדְשָׁא. בְּרִיךְ הוּא. לְעָלְמָא מִן  
כָּל־בְּרַכְתָּא וְשִׁירָתָא תְּשַׁבַּחְתָּא וְנַחֲמָתָא דְאִמְרֵין  
בְּעֻלְמָא. וְאָמְרוּ אָמֵן:

***Underlined sections are congregational responses***

Yit-ga-dal v'yit-ka-dash sh'mei ra-ba (*a'mein*) b'al-ma di-v-ra chir-u-tei,  
v'yam-lich mal-chu-tei b'cha-yei-chon u-v'yo-mei-chon u-v'cha-yei  
d'chol beit Yis-ra-eil, ba-a-ga-la u-viz-man ka-riv, v'im-ru: A-mein.

Y'hei sh'mei ra-ba m'va-rach l'a-lam u-l'al-mei al'ma-ya.

Yit-ba-rach v'yish-ta-bach v'yit-pa-ar, v'yit-ro-mam, v'yit-na-sei,  
v'yit-ha-dar, v'yit-a-leh, v'yit-ha-lal sh'mei d'kud'sha, b'rich hu.

L'ei-la min kol bir-cha-ta v'shi-ra-ta, tush-b'cha-ta v'neh-cheh-ma-ta  
da-a-mi-ran b'al-ma, v'im'ru: A'mein.

Let the glory of God be extolled, let God's great name be hallowed in the world whose creation God willed. May God's reign begin in our own day, our own lives, and the life of all Israel, and let us say: Amen.

Let God's great name be praised for ever and ever.

Let the name of the Holy One, the blessed One, be glorified, exalted, and honored, though God is beyond all the praises, songs, and adorations that we can utter, and let us say: Amen.



The *Shema* proclaims the essence of Jewish faith:

"Hear, O Israel, the Eternal is our God, the Eternal One alone!"

The group of blessings surrounding the *Shema* begins with the *Bar'chu*, the "call to worship." The worshipers have completed personal preparation for prayer, and now we form a univocal community, declaring our readiness to praise God. In the morning service, the *Shema* is surrounded by three blessings. The first blessing after the *Bar'chu* is the *Yotser Ohr*, "Creator of light," composed over the centuries by Jewish poets who sought to express their experiences of God in nature. Its main theme is praise for the Creator of cosmic light who continually renews the work of creation.

The second blessing, *Ahava Rabba*, "With great love," takes us from the universal experience of God in nature to our particular, historical experience of God as revealed through Torah. This prayer views the life-giving laws of Torah as a gift of God's great love. It leads us naturally into the *Shema*, which commands us, in return, "to love God."

The *Shema* itself consists of three paragraphs: "*V'ahavta*" (to commit ourselves to our sacred tradition and teach it to our children); "*V'haya im Shamoa*" (to know the global implications of Torah); and "*Vayomer*" (to remember to do the *mitzvot*, those tangible expressions of the values in this divine teaching). Earlier versions of Reform *siddurim* did not include the second and third paragraphs, as Reform theologians rejected their biblical worldview. Newer Reform liturgies, embracing a more inclusive theology, include them.

Following the *Shema's* three paragraphs is the third blessing, *Ge'ula*, "Redemption," in which God's redemption is experienced through acts of social justice for which the Exodus is a paradigm.

Thus, in this section of the service we give expression to the experience of God as reflected in Creation, Revelation and Redemption, surrounding the core teaching that God is One.



#### Leader Recites

בְּרַחוּ אֶת יְהוָה הַמְבָרֵךְ:

Bar-chu et A-donai ha-m'vo-rach!  
Praise the One to whom praise is due!

#### Congregation Responds

בְּרוּךְ יְהוָה הַמְבָרֵךְ לְעוֹלָם וָעֶד:

Ba-ruch Adonai ha-m'vo-rach l'o-lam va-ed!  
Praised be the One to whom praise is due, now and forever!



ברוך אתה, יי אלהינו, מלך העולם, יוצר אור ובורא חשך,  
עשה שלום ובורא אתהכל.

המאיר לארץ ולדרים עליה ברחמים, ובטובו מחדש  
בכל יום תמיד מעשה בראשית.

מה רבו מעשיך, יי! כלם בחכמה עשית, מלאה הארץ  
חגיגה.

תתברך, יי אלהינו, על שבח מעשה ידך, ועל מאורי אור  
שעשית: יפארוך. סלה. ברוך אתה, יי, יוצר המאורות.

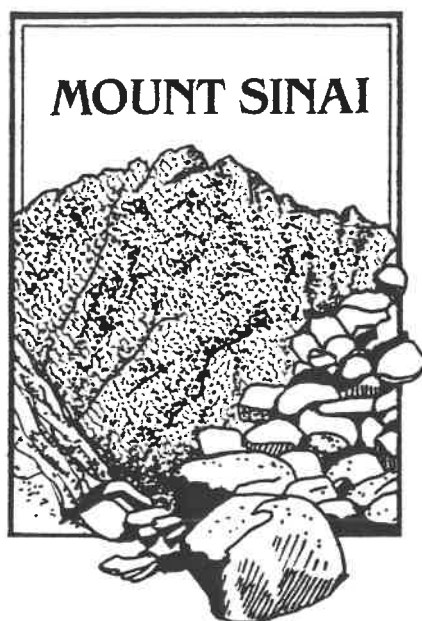
Baruch ata Adonai eloheinu melech ha-olam, yotzeir ohr u-voh-rei cho-shech,  
oh-seh shalom u-voh-rei et ha-kol. Ha-mai-eer la-aretz ve-la-dareem ah-lei-ha  
be-rachameem, oov'too'voh m'cha-desh b'chol yom ta-meed ma'a'seh  
v'reisheet. Mah rah-bu ma'a'seh-cha Adonai! Kulam B'choch-mah ah-see-tah,  
mal'ah ha-aretz keen-yah-neh-cha. Teet-bah-rach Adonai Eloheinu, ahl she-  
vach m'a'seh yah-deh-cha, ve-ahl me'oh-rei ohr she-ah-see-tah: ye-  
fah'ah'roocha, sela. Baruch ata Adonai, yotzer hahm'oh'rot.

Praised be Adonai our God, Eternal One, who makes light and creates darkness,  
who ordains peace and fashions all things.

With compassion God gives light to the earth and all who dwell there; with  
goodness God renews the work of creation continually, day by day.

How manifold are Your works, Adonai; in wisdom You have made them all; the  
earth is full of Your creations.

Let all praise You, Adonai our God, for the excellence of Your handiwork, and  
for the glowing stars that You have made: Let them glorify You for ever.  
Praised is God, the Maker of light.



אהבה רבה אהבתנו, יי אלהינו, חמלה גדולה ויתרה חמלת עלינו. אבינו מלכנו, בעבור אבותינו שבטחו בך ותלמדם חקי חיים, בן תחננו ותלמדנו.

אבינו, האב הרחמן, הרחם, רחם עלינו ותן בלבנו להבין ולהשכיל, לשמע ללמד וללמד, לשמר ולעשות ולקיים את כל דברי תלמוד תורתך באהבה.

והאר עינינו בתורתך, ודבק לבנו במצותך, ויחד לבנו לאהבה וליראה את שמך. ולא נבוש לעולם ועד, כי בשם קדשך הגדול והנורא בטחנו. נגילה ונשמחה בישועתך, כי אל פועל ישועות אתה, ובנו בחרת וקרבתנו לשמך הגדול סלה באמת, להודות לך וליחדך באהבה. ברוך אתה, יי, הבוחר בעמו ישראל באהבה.

A-ha-vah ra-bah a-hav-ta-nu, Adonai, Eloheinu, chem-lah g'do-lah vi-tei-rah hamal-ta a-lei-nu. A-vi-nu malkeinu ba-a-vur avoteinu shebat-chu v'cha va-t'lamdeim chu-kei chaim, kein t'cha-nei-nu u't'lamdei-nu. Avinu ha-av ha-ra-haman, ra-cheim aleinu v'tein b'le-bei-nu l'haveen u'l'has-kil lishmoah lil-mode u'l'la-meid, lishmor v'la-a-sot u'l'kayeim et kol divrei talmud torahteh-cha b'ahavah.

*V'ha-eir einei-nu b'torah-te-cha, v'dabeik li-beinu b'mitzvot-cha, v'ya-cheid l'va-veinu l'ahavah u'l'irah et sh'me-cha. V'lo nei-vosh l'olam vaed ki v'sheim kod-she-cha ha-gadol v'ha-norah ba-tach-nu. Na-gilah v'nees-m'cha b'shu-a-techa,*

Ki eil po-eil y'shu-ot ata uvanu va-char-tah v'kei-rav-tanu l'shim-cha ha-gadol sela be-emet, l'ho-dote, l'cha u'ly'ched-cha b'ahava. Baruch ata Adonai, ha-bo-cheir b'amo Yisrael b'ahava.

Deep is Your love for us, O Eternal our God, and great is Your compassion. Our Creator and Teacher, our ancestors trusted in You, and You taught them the laws of life. Be gracious now to us and teach us.

Have compassion upon us, O Source of mercy, and guide us to know and understand, learn and teach, observe and uphold with love all the teachings of Your Torah.

Enlighten us with Your Teaching, help us to hold fast to Your mitzvot, and unite our hearts to love and revere Your name. In love You have chosen us and drawn us near to You to serve You in faithfulness and to proclaim Your unity.

Blessed is the Eternal, who in love has chosen Your people Israel to serve You.

Because tradition deems this prayer requires full *kavanah*, spiritual intent, some follow the custom of closing or covering their eyes. As we focus on God's oneness, it is also a custom to gather the *tzitzit*, the four fringes of the *tallit*, into one hand



Sh'ma Yisrael: Adonai Eloheinu, Adonai Echad!  
Hear O Israel, the Eternal One is Our God, the Eternal God alone.

Softly

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד!

Baruch sheim k'vod malchuto l'olam va-ed!  
Blessed is God's glorious majesty for ever and ever.

#### V'AHAVTA And You Shall Love Adonai, Your God

The first paragraph of the *Shema* immediately follows "*Sh'ma Yisrael...*" in the book of Deuteronomy (6:4 ff.) It describes to us how we show our love to and for God.

וְאַהֲבַתְּ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-  
מְאֹדְךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנֹכִי מְצַוְּךָ הַיּוֹם עַל-  
לִבְּךָ: וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבִלְכֹתְךָ  
בְּדֶרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וְקָשַׁרְתָּם לְאוֹת עַל-יָדְךָ וְהָיוּ  
לְטֹטְפֹת בֵּין עֵינֶיךָ: וְכָתַבְתָּם עַל-מְזוֹזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

Ve-a-hav-ta eit A-do-nai E-lo-he-cha, be-chol le-va-ve-cha u-ve-chol naf-she-sha, u-ve-chol me-o-de-cha. Ve-ha-yu ha-de-va-rim ha-ei-leh, a-sheer a-no-chi me-tsa-ve-cha ha-yom, al l-va-ve-cha. Ve-shi-nan-tam le-va-ne-cha, ve-di-bar-ta bahm be-shiv-te-cha be-vei-te-cha u-ve-lech-te-cha va-de-rech u-ve-shoch-be-cha u-ve-ku-me-cha. U-ke-shar-tam le-ot al ya-de-cha, ve-ha-yu le-to-ta-fot bein ei-ne-cha, U-che-tav-tam al me-zu-zot bei-te-cha u-vish-a-re-cha.

You shall love the Eternal One, your God, with all your heart, with all your mind, with all your being. Set these words, which I command you this day, upon your heart. Teach them faithfully to your children; speak of them in your home and on your way, when you lie down, and when you rise up. Bind them for a sign upon your hand, let them be a symbol before your eyes; inscribe them on the doorposts of your house, and on your gates.

## V'HAYA IM SHAMOA If You Really Listen

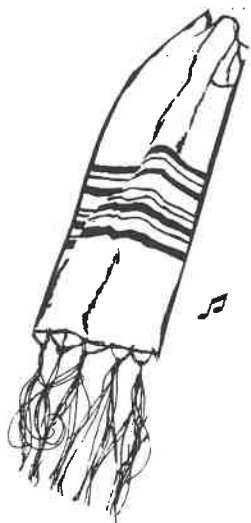
The second paragraph of the *Shema* is a Bible passage taken from Deuteronomy (11:13-21) reminding us to follow God's ways. It is addressed to the whole Jewish people, while the first paragraph is addressed to each individual Jew.

וְהָיָה אִם-שָׁמַעַתְּ תִשְׁמָעוּ אֶל-מִצְוֹתַי אֲשֶׁר  
אֲנִי מִצְוֶה אֹתְכֶם הַיּוֹם לֵאמֹר אֶת-יְהוָה אֱלֹהֵיכֶם וְלִעְבְּדוֹ  
בְּכָל-לִבְבְּכֶם וּבְכָל-נַפְשְׁכֶם: וְנָתַתִּי מִטַּר-אֲרָצְכֶם בְּעֵתוֹ יוֹרֵה  
וּמִלְקוֹשׁ וְאִסַּפְתִּי דִגְגֶךָ וְתִירְשֶׁךָ וּיְצַהֲרֶךָ: וְנָתַתִּי עֵשֶׂב בְּשַׂדֶּךָ  
לְבִהְמֶתְךָ וְאָכַלְתָּ וְשָׂבַעְתָּ: הִשְׁמָרוּ לָכֵן פֶּן-יִפְתָּה לְבַבְכֶם  
וְסָרְתֶם וַעֲבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה  
אַף-יְהוָה בָּכֶם וַעֲזָר אֶת-הַשָּׁמַיִם וְלֹא-יִהְיֶה מָטָר וְהָאֲדָמָה  
לֹא תִתֵּן אֶת-יְבוּלָהּ וְאֲבָדְתֶּם מִחֶרֶץ מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר  
יְהוָה נָתַן לָכֶם: וְשָׁמַעְתֶּם אֶת-דְּבָרֵי אֱלֹהֵי עַל-לִבְבְּכֶם וְעַל-  
נַפְשְׁכֶם וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל-יְדֵיכֶם וְהָיוּ לְטוֹטְפֹת בֵּין  
עֵינֵיכֶם: וְלִמַּדְתֶּם אֹתָם אֶת-בְּנֵיכֶם לֵדַבֵּר בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ  
וּבְלַכְתְּךָ בַּדֶּרֶךְ וּבְשָׁכְבְּךָ וּבְקוּמְךָ: וְכָתַבְתֶּם עַל-מְזוֹזוֹת  
בֵּיתְךָ וּבְשַׁעְרֶיךָ: לְמַעַן יִדְּבוּ יְמִינְךָ וְיָמֶיךָ בְּנֵיכֶם עַל הָאֲדָמָה  
אֲשֶׁר נִשְׁבַּע יְהוָה לְאֲבֹתֶיכֶם לֵאמֹר לָהֶם כִּימֵי הַשָּׁמַיִם עַל-  
הָאָרֶץ:

If you will listen to My commandments which I command you today, to love Adonai your God and to serve God with all your heart and soul, I will give your land rain at the proper season - rain in autumn and rain in spring - and you will gather in your grain and wine and oil. I will give grass in the fields for your cattle, and you will eat your fill. Beware that you are not tempted to turn aside and worship others' gods. For then God will be angry at you and will shut up the skies and there will be no rain, and the earth will not give you its produce, and you will quickly disappear from the good land which God is giving to you. So keep these words in mind and take them to heart, and bind them as a sign upon your hand, and let them be a symbol between your eyes. Teach them to your children, speaking of them at home and away, when you lie down and when you rise up. Write them upon the doorposts of your house and upon your gates, so that your days and the days of your children will last long on the land which Adonai promised to your ancestors, to give to them for as long as the heavens and earth last.

## VAYOMER Look, Recall, Observe

The third paragraph of the Shema is a Bible passage taken from Numbers (15:37-41). It teaches about the Exodus, the mitzvah of *tzitzit* -fringes- and the duty to observe the commandments. It is the custom to kiss the fringes of the *tallit* each time we come to the word *tzitzit*.



וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ  
 אֲלֵהֶם וַעֲשׂוּ לָהֶם צִיצִית עַל-כַּנְּפֵי בְגָדֵיהֶם לְדֹרֹתָם וְנָתַנוּ עַל-  
 צִיצִית הַכֶּנֶף פֶּתִיל תְּכֵלֶת: וְהָיָה לָכֶם לְצִיצִית וּרְאִיתֶם אֹתוֹ  
 וּזְכַרְתֶּם אֶת-כָּל-מִצְוֹת יְהוָה וַעֲשִׂיתֶם אֹתָם וְלֹא תִתּוּרוּ אַחֲרֵי  
 לְבַבְכֶּם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר-אַתֶּם זֹנִים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ  
 וַעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתַי וְהִייתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָה  
 אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לִהְיוֹת לָכֶם  
 לֵאלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם:

♪ *Le-ma'an teez-ke-ru, va-a-see-tem et kol mits-vo-tai, vee-yee-tem k'do-sheem l'Ei-lo-  
 hei-chem. Ani Adonai El-o-hei-chem, ah-sheer ho-tsei-tee et-chem mei-Erets Meets-rah-  
 yeem, lee-hee-yoht la-chem l'Eilo-heem. A-nee Adonai E-lo-hei-chem.*

Adonai said to Moses: Speak to the people of Israel and tell them to make fringes for the corners of their clothes in all future generations. They shall put a blue thread in the fringe of each corner. When they look at them they will remember all of Adonai's mitzvot, and do them, and they won't be led astray by their hearts or their eyes.

Be mindful of My mitzvot, and do them. So shall you consecrate yourselves to your God. I am your God who led you out of Egypt to be your God; I am your Eternal God.

GE'ULAH

Redemption

נאולה

**אֱמוּנָה** וַיֵּצֵיב וְנִכְוֹן וְקִיָּם וַיֵּשֶׁר וְנִאֲמָן וְטוֹב וַיִּפֶּה. הַדְּבָר הַזֶּה:

I

Eternal truth it is that You alone are God, and there is none else.  
*May all the world rejoice in Your love and exult in Your justice.*

Let them beat their swords into plowshares;  
*Let them beat their spears into pruning-hooks.*

Let nation not lift up sword against nation; let them study war no more.  
*You shall not hate another in your heart; you shall love your neighbor as yourself.*

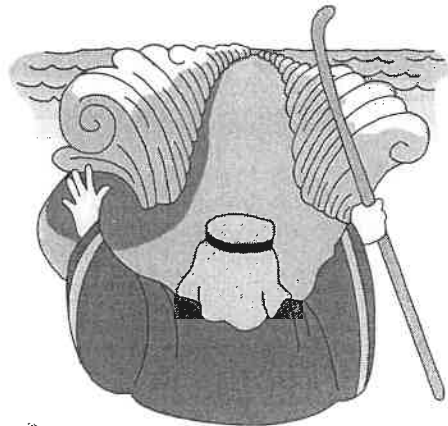
Let the stranger in your midst be to you as the native; for you were strangers in the land of Egypt.  
*From the house of bondage we went forth to freedom, so let all be free to sing with joy:*

## II

There are hours, days, longer sometimes  
when the soul hovers over a frail trap door that we fear will open.  
We will fall into the narrow straits of our own slavery, our own Mitzrayim.  
We even live in astonishment that it has not yet opened.  
We cling to hope, to vision  
Squinting to see the other side of a rough sea.

*Suddenly we feel the touch of a hand.  
It reaches down to us,  
It wishes to be grasped -  
We are surprised at the courage it takes  
to reach for the hand.  
We let it draw us up out of the darkness.  
We stand safely on an opposite shore.  
We know redemption.*

*-based on a Hasidic teaching of Martin Buber*



Mi cha-mo-cha ba-ei-lim, Adonai?  
Mi ka-mo-cha, ne-dar ba-ko-desh,  
no-ra t'hi-loht, o-sei feh-leh.

מִי־כַמֹּכָה בְּאֵלִים, יי?  
מִי כַמֹּכָה, נֶאֱדָר בְּקֹדֶשׁ,  
נֹרָא תְהִלָּת, עֲשֵׂה פֶלֶא?

שִׁירָה חֲדָשָׁה שִׁבְחוּ גְאוּלִּים לְשִׁמְךָ עַל־שִׁפְתֵי הַיָּם; יַחַד כָּלֶם  
הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ: "יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד!"

Shi-ra cha-da-sha shi-b'chu g'u-lim l'shi-m'cha al s'fat ha-yam; ya-chad ku-lam ho-du v'him-li-chu v'am-ru: Adonai yim-loch l'o-lam va-ed!

Who is like You, Eternal One, among the gods that are worshipped?  
Who is like You, majestic in holiness, awesome in splendor, doing wonders?  
A new song the redeemed sang to Your name. At the shore of the sea, saved from destruction,  
they proclaimed Your sovereign power: The Eternal One will reign for ever and ever.

צוּר יִשְׂרָאֵל, קוֹמָה בְּעֶזְרַת יִשְׂרָאֵל, וּפְדֵה כְנָאֲמֶךָ יְהוּדָה  
וְיִשְׂרָאֵל. גְּאֻלֵּנוּ יְיָ צְבָאוֹת שְׁמוֹ, קְדוֹשׁ יִשְׂרָאֵל.  
בְּרוּךְ אַתָּה, יְיָ, גֹּאֲלֵ יִשְׂרָאֵל.

Tzur Yisrael, kuma b'ezrat Yisrael, u'fdei chin-umecha Yehuda v'Yisrael. Go-aleinu Adonai tzva'ot sh'mo, k'dosh Yisrael. Baruch atah, Adonai, ga'al Yisrael.

O Rock of Israel, come to Israel's help. Fulfill Your promise of redemption for Judah and Israel.  
Our Redeemer is God on high, the Holy One of Israel. We praise You, O God, Redeemer of Israel.

The *Amidah* (standing prayer) or *T'fillah* (the Prayer) is the central prayer in our service and marks a time when the worshiper approaches God individually through personal, silent prayer. Through the *Amidah*, we each pray for the welfare of our people and all the world. Each of the blessings that comprise this prayer provides a window through which we, as human beings, can see into the deepest part of ourselves, and beyond ourselves. It is traditional to add personal prayers throughout, or at the end, of the *Amidah*.

The *Amidah* is not only a communal prayer, but also an intensely personal prayer. We pray the first three blessings together, aloud; the rest, privately, while standing. Each person is encouraged to take as long as needed. The congregation will wait for you. Please feel free to use the traditional prayers which follow, the Meditations following the *Amidah*, or any prayers your heart may prompt.



Please rise

אֲדֹנָי, שְׁפֹתַי תִּפְתָּח, וּפִי יַגִּיד תְּהִלָּתְךָ.

Eternal God, open my lips, that my mouth may declare Your glory.

AVOT VE-IMAHOT / GOD OF ALL GENERATIONS

אבות ואמהות

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ  
וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, אֱלֹהֵי  
אַבְרָהָם, אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב,  
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה, אֱלֹהֵי  
רָחֵל וְאֱלֹהֵי לֵאָה. הָאֵל הַגָּדוֹל  
הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן, גּוֹמֵל  
חֲסָדִים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר  
חֲסִדֵי אֲבוֹת וְאִמּוֹת, וּמְבִיא גְּאֻלָּה  
לְבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.  
מְלֶכֶד עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.  
בָּרוּךְ אַתָּה, יְיָ,  
מֶגֶן אַבְרָהָם וְעִזְרַת שָׂרָה.

Baruch ata Adonai, Eloheinu v'Eilohei avoteinu, v' imoteinu.

Elo-hei Avraham, Elohei Yitzchak, v'Elohei Ya-akov.

Elohei Sarah, Elohei Rivka, Elohei Racheil, v'Elohei Lei-ah

Ha-eil ha-gadol, ha-gibor v'ha-nora, Eil Eil-yohn.

Go-meil cha-sadim tovim, v'"konei ha-kol, v'zo-cheir chas-dei avot, v'imahot u'meivee g'u-la liv-nei v'nei-hem, l'ma-an sh'mo b'ahava. \*

Me-lech o-zeir u'moshia u'ma-gein. Baruch ata Adonai, ma-gein Avraham v'ez-rat Sa-rah.

\* ON SHABBAT SHUVA ADD

— SHABBAT SHUVAH\* — זְכַרְנוּ לְחַיִּים,

מֶלֶךְ חַיִּים בְּחַיִּים,

וְקִתְּבֵנוּ בְּסֵפֶר הַחַיִּים,

לְמַעַן אֱלֹהִים חַיִּים.

Zochreinu l'chayim, melech cha-feits ba-chayim.

V'chot-veinu b'seifer hachayim, l'ma'an-cha elohim chayim.

Praised be the God of our fathers,  
 The God of Abraham, of Isaac and of Jacob.  
 Praised be the God of our mothers,  
 The God of Sarah, of Rebecca, of Rachel and of Leah.  
 Praised be the source of strength and courage,  
 Praised be the source of gentleness and love.  
*Praised be the person who acts according to the best that is within,  
 Praised be the person who reaches out to touch the best in others.\*  
 Praised be the gentle faithfulness of Abraham  
 And the valiant strength of Sarah.  
 Praised be the God Who created with divinity, a woman and a man.*

**\*ON SHABBAT SHUVA ADD**

Remember us unto life, for You are the Sovereign who delights in life,  
 and inscribe us in the Book of Life, that Your will may prevail, O God of life.

**G'VUROT / GOD'S POWER**

**גבורות**

אֱתָהּ גִּבּוֹר לְעוֹלָם, אֲדֹנָי, מְחִיָּה הַכֹּל אֶתָּה, רַב לְהוֹשִׁיעַ. \*  
 מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחִיָּה הַכֹּל בְּרַחֲמִים רַבִּים. סוֹמֵךְ  
 נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמְקִים אֲמוּנָתוֹ  
 לִישְׁנֵי עָפָר.  
 מִי כְמוֹךָ, בַּעַל גִּבּוֹרוֹת, וּמִי דוֹמָה לָךְ, מֶלֶךְ מַמְיֵת וּמְחִיָּה  
 וּמַצְמִיחַ יְשׁוּעָה?  
 וְנֶאֱמַן אֶתָּה לְהַחְיֹת הַכֹּל. בָּרוּךְ אַתָּה, יְיָ, מְחִיָּה הַכֹּל.

A-ta gi-bor l'o-lam, Adonai, m'cha-yei ha-kol a-tah, rav l'ho-shi-ah.\*

**מוריד הטל**

(\*From Pesach until Sh'mini Atzeret)

Moreed ha-tal

**משיב הרוח ומוריד הגשם**

(\*From Sh'mini Atzeret until Pesach)

Ma-sheev ha-ruach u-mo-reed ha-gah-shem

M'chal-keil cha-yim b'cheh-sed,  
 m'cha-yei ha-kol b'ra-cha-mim ra-bim.  
 So-meich no-f'lim, v'ro-fei cho-lim, u-ma-tir a-su-rim,  
 u-m'ka-yeim eh-mu-na-toh li-shei-nei a-far.  
 Mi cha-mo-cha ba-al g'vu-roht, u-mi doh-meh lach,  
 meh-lech mei-meet u-m'cha-yeh u-matz-mi-ach y'shu-a?  
 V'neh-eh-man a-ta l'ha-cha-yoht ha-kol\*  
 Ba-ruch a-ta Adonai, m'cha-yei ha-kol.

**\*ON SHABBAT SHUVA ADD**

מִי כְמוֹךָ, אֵב הַרְחָמִים, זוֹכֵר יְצוּרֵי לַחַיִּים בְּרַחֲמִים?

Mi chamocha, av harachamim, zocheir y'tsurav l'chayim b'rachamim?

Eternal is Your might, O God; all life is Your gift; great is Your saving power!

(From Pesach until Sh'mini Atzeret)

You bring down dew

(From Sh'mini Atzeret until Pesach)

You cause wind to blow and rain to fall

In love You sustain the living; in Your great mercy, You give life to us all. You uphold the fallen and heal the sick; You bring freedom to the captive and keep faith with Your children in death as in life. Who is like You, Almighty God? Who is Your equal, Author of life and death, Source of salvation?\* Blessed is the Eternal God, the Source of life.

**\*ON SHABBAT SHUVA ADD**

Who is like You, Source of mercy, who in compassion sustains the life of Your children?

**KEDUSHA / SANCTIFICATION**

**קְדוּשָׁה**

**Underlined sections are congregational responses**

נְקַדֵּשׁ אֶת־שִׁמְךָ בְּעוֹלָם, כְּשֵׁם שֶׁמְקַדִּישִׁים אוֹתוֹ בְּשִׁמִּי  
מְרוֹם, בְּכָתוּב עַל־יַד נְבִיאֶךָ: וְקָרָא זֶה אֶל־זֶה וְאָמַר:

N'ka'deish et shimcha ba-olam, k'sheim she-mak-dee-sheem oto bishmei ma-rom,  
ka-ka-tuv al yad n'vi'yecha; v'kara zeh el zeh v'amar:

We sanctify Your name on earth, even as all things, to the ends of time and space,  
proclaim Your holiness, and in the words of the prophet we say:

קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ יְיָ צְבָאוֹת, מְלֵא כְּלֵהָאָרֶץ כְּבוֹדוֹ.

**It is a custom to rise onto one's toes with the three recitations of the word *kadosh* --holy.**

Ka-dosh, Ka-dosh, Ka-dosh Adonai tz'vah-oht, m'lo chol ha-a-retz k'vo-do.

Holy, Holy, Holy is the Eternal One, God of the Hosts of Heaven!  
The whole earth is ablaze with Your glory!

אֲדִיר אֲדִירָנוּ, יְיָ אֲדִירָנוּ, מְהֵאֲדִיר שִׁמְךָ בְּכֻלְהָאָרֶץ!

Adir adi-rei-nu Adonai ado-nei-nu, ma adir shim-cha b'chol ha-arets.

Source of our strength, Sovereign God, how majestic is Your name in all the earth!

בְּרוּךְ כְּבוֹדֵי מְקוֹמוֹ.

Ba-ruch k'vod Adonai mim-ko-mo.

Praised be the glory of God in heaven and earth.

אֶחָד הוּא אֱלֹהֵינוּ, הוּא אָבִינוּ, הוּא מֶלְכֵנוּ, הוּא מוֹשִׁיעֵנו;  
וְהוּא יִשְׁמִיעֵנו בְּרַחֲמָיו לְעֵינֵי כָל־חַיִּי:

Echad hu elo-heinu hu avi-nu hu mal-keinu hu moshi-ei-nu,  
V'hu yashmi-einu b'ra-cha-mav l'einei kol chai:

You alone are our God and our Creator; You are our Ruler and our Helper;  
and in Your mercy You reveal Yourself in the sight of all the living:

"אֲנִי יְיָ אֱלֹהֵיכֶם!"

Ani Adonai Elohei-khem!

I am your Eternal God!

יְמִלֵךְ יְיָ לְעוֹלָם, אֱלֹהֵיךָ צִיּוֹן, לְדֹר וָדֹר. הַלְלוּהָ!

Yim-loch Adonai l'o-lam, Eh-lo-ha-yich Tzi-yon, l'dor va-dor. Ha-l'lu-yah!

The Eternal One shall reign for ever; your God, O Zion, from generation to generation.  
Halleluyah!

לְדֹר וָדֹר נִגִּיד גֹּהֲדֵךְ, וְלִנְצַח נִצָּחִים קִדְּשָׁתְךָ נִקְדִּישׁ.  
וְשִׁבְחֶךָ, אֱלֹהֵינוּ, מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד.\*  
בְּרוּךְ אַתָּה, יְיָ, הָאֵל הַקָּדוֹשׁ.

L'dor vador na-gid gohd-lecha, ul'ney-tzach n'tza-chim k'dushat-cha nak-dish, v'shiv-chacha  
Elo-heinu mi-pinu lo ya-mush l'o-lam va-ed. \*Ba-ruch ata Adonai ha-el ha-kadosh.

To all generations we will make known Your greatness, and to all eternity proclaim Your  
holiness. Your praise, O God shall never leave our lips.

\*We praise you, Eternal One, the holy God.

**\*ON SHABBAT SHUVA REPLACE CHATIMAH / FINAL LINE WITH:**

בְּרוּךְ אַתָּה, יְיָ, הַמֶּלֶךְ הַקָּדוֹשׁ.

Baruch ata Adonai, ha-melech ha-kadosh. Blessed is the Eternal, the holy Sovereign.



וּשְׁמְרוּ בְּנֵי־יִשְׂרָאֵל אֶת־הַשַּׁבָּת, לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדֹרֹתָם  
בְּרִית עוֹלָם. בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא לְעֹלָם, כִּי  
שֵׁשֶׁת יָמִים עָשָׂה יי אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ, וּבַיּוֹם הַשְּׁבִיעִי  
שָׁבַת וַיִּנָּפֶשׁ.

V'sham'ru v'nei Yis-ra-el et ha-sha-bat, la-a-soht et ha-sha-bat l'doh-ro-tam, b'rit o-lam. Bei-ni u-vein b'nei Yis-ra-el ot hi l'o-lam, ki shei-shet ya-mim a-sa A-donai et ha-sha-ma-yim v'et ha-a-rets, u-va-yom ha-sh'vi-i sha-vat va-yi-na-fash.

The people of Israel shall keep Shabbat, observing Shabbat in every generation as a covenant for all time. It is a sign for ever between Me and the people of Israel, for in six days the Eternal God made heaven and earth, taking rest and refreshment on the seventh day.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, רָצָה בְּמִנוּחָתָנוּ. קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ  
וְתַן חֶלְקֵנוּ בְּתוֹרָתְךָ. שְׂבַעְנוּ מְטוֹבָךְ, וְשִׂמְחָנוּ בִּישׁוּעָתְךָ,  
וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאֵמֶת. וְהִנְחִילֵנוּ, יי אֱלֹהֵינוּ, בְּאַהֲבָה  
וּבְרָצוֹן שַׁבַּת קִדְּשֶׁךָ, וַיְנַחֲחוּ בָּהּ יִשְׂרָאֵל מְקֻדְּשֵׁי שְׁמֶךָ. בְּרוּךְ  
אַתָּה, יי, מְקַדֵּשׁ הַשַּׁבָּת.

Our God and God of all Israel, grant that our worship on this Sabbath may be acceptable in Your sight. Sanctify us with Your Mitzvot that we may share in the blessings of Your word. Teach us to be satisfied with the gifts of Your goodness and gratefully to rejoice in all Your mercies. Purify our hearts that we may serve You in truth. O help us to preserve the Sabbath from generation to generation, that it may bring rest and joy, peace and comfort to the dwellings of our people, and through it Your name be hallowed in all the earth. We thank You, O God, for the Sabbath and its holiness.

## AVODAH / WORSHIP

## עבודה

רָצָה, יי אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל, וּתְפַלְתֶּם בְּאַהֲבָה תְּקַבֵּל,  
וּתְהִי לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ. אֵל קָרוֹב לְכָל־  
קִרְאִיו, פָּנֵה אֶל עַבְדֶּיךָ וְחַנּוּנוֹ; שְׂפוּךְ רוּחְךָ עָלֵינוּ, וְתַחֲנוּנֵינוּ  
עֲנֵינוּ בְּשׂוֹבֶךָ לְצִיּוֹן בְּרַחֲמִים.

בְּרוּךְ אַתָּה, יי, הַמַּחֲזִיר שְׂכִינָתוֹ לְצִיּוֹן.

Be gracious, O Eternal our God, to Your people Israel, and receive our prayers with love. O may our worship always be acceptable to You.

Fill us with the knowledge that You are near to all who seek You in truth. Let our eyes behold Your presence in our midst and in the midst of our people Zion.

Blessed is the Eternal who presence gives life to Zion and all Israel.



ON ROSH CHODESH (THE NEW MOON) AND CHOL HAMO-EID (INTERMEDIATE FESTIVAL DAYS)

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וְיָבֵא וְיִזְכֹּר וְיִזְכְּרֵנוּ וְיִזְכְּרוּנוּ כָּל־עַמְּךָ  
בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לְטוֹבָה לְחֵן לְחֶסֶד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם  
בְּיוֹם

Our God and God of all ages, be mindful of Your people Israel on this

First day of the new month, ראש החדש הזה.

day of Pesach, חג המצות הזה.

day of Sukkot חג הסוכות הזה.

and renew in us love and compassion, goodness, life and peace.

This day remember us for well-being. Amen. זְכֹרֵנוּ, יְיָ אֱלֹהֵינוּ, בּוֹ לְטוֹבָה. אָמֵן.

This day bless us with Your nearness. Amen. וּפְקֹדֵנוּ בּוֹ לְבִרְכָּה. אָמֵן.

This day help us to a fuller life. Amen. וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. אָמֵן.



HODA'AH / THANK YOU, GOD

הודאה

מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָה הוּא יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ  
לְעוֹלָם וָעֶד, צוֹר חַיֵּינוּ מִגֵּן יִשְׁעֵנוּ אֵתָה הוּא לְדוֹר וָדוֹר.  
נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ, עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ וְעַל  
נַשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ וְעַל נַסִּיָּה שְׂבָכָל־יוֹם עִמָּנוּ וְעַל  
נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָכָל־עֵת, עָרֵב וּבֹקֶר וְצַהֲרָיִם. הַטּוֹב  
כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהַמְּרַחֵם כִּי לֹא תָמוּ חֲסָדֶיךָ, מֵעוֹלָם  
קוִינֹנוּ לָךְ.

We give thanks for all God's gifts to us, especially for the daily miracles of life, goodness and beauty that we might otherwise take for granted. We thank You for being our God and God of our ancestors for ever and ever. You are the Rock of our lives and our saving Shield. In every generation we will thank and praise You for our lives which are in Your power, for our souls which are in Your keeping, for Your miracles which are with us every day, and for Your wonders and good things that are with us at all times, evening, morning, and noon. O Good One, Your mercies have never stopped. O Merciful One, Your kindness has never stopped. We have always placed our hope in You.

ועל כלם יתברך ויתרומם שמך, מלכנו, תמיד לעולם ועד.  
 וכל החיים יודוך סלה, ויהללו את שמך באמת, האל  
 ישועתנו ועזרתנו סלה. ברוך אתה, יי, הטוב שמך ולך נאה  
 להודות.

For all these things, our Ruler, may Your name be blessed and honored forever.

May every living thing thank You and praise You sincerely, O God, our rescue and help. Praised are You, Your name is "the Good One," and it is good to thank You.

SIM SHALOM / THE BLESSING OF PEACE

ברכת שלום

שים שלום, טובה וברכה, חן וחסד ורחמים, עלינו ועל-  
 כל ישראל עמך.

ברכנו אבינו, כלנו כאחד, באור פניך, כי באור פניך נתת  
 לנו, יי אלהינו, תורת חיים, ואהבת חסד, וצדקה וברכה  
 ורחמים, וחסד ושלום.

וטוב בעיניך לברך את עמך ישראל בכל-עת ובכל-שעה  
 בשלומך.

ברוך אתה, יי, המברך את עמו ישראל בשלום.

Sim sha-lom to-vah uv-ra-cha chein va-che-sed v'ra-cha-mim  
 a-lei-nu v'al kol Yis-ra-eil a-me-cha.

Ba-r'chei-nu a-vi-nu ku-la-nu k'e-chad b'or pa-ne-cha  
 ki v'or pa-ne-cha na-ta-ta la-nu, Adonai Eh-lo-hei-nu,  
 to-rat cha-yim v'a-ha-vat che-sed  
 u-tz'da-ka u-v'ra-chah v'ra-cha-mim v'cha-yim v'sha-lom.

V'tov bei-neh-cha l'va-reich et a-m'cha Yis-ra-eil  
 b'chol eit u-v'chol sha-ah bi-sh'lo-meh-cha.  
 Ba-ruch a-ta Adonai, ha-m'va-reich et a-mo Yis-ra-eil ba-sha-lom.

Grant us peace, Your most precious gift, O Eternal Source of peace, and give us the will to proclaim its message to all the peoples of the earth. Bless our country, that it may always be a stronghold of peace, and its advocate among the nations. May contentment reign within its borders, health and happiness within its homes. Strengthen the bonds of friendship among the inhabitants of all lands, and may the love of Your name hallow every home and every heart.

We praise You, O God, the Source of peace.

## Silent Prayer

אֱלֹהִי, נָצַר לְשׁוֹנִי מִרָע, וּשְׁפָתֵי מִדְּבַר מְרָמָה, וְלִמְקַלְלִי  
נַפְשִׁי תְרוֹם, וְנַפְשִׁי כְּעַפָּר לְכָל תְּהִיָּה. פָּתַח לִבִּי בְּתוֹרָתְךָ,  
וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי, וְכָל הַחוֹשָׁבִים עָלַי רָעָה, מִהֲרָה  
הִפֵּר עֲצָתָם וְקִלְקַל מַחֲשַׁבְתָּם. עֲשֵׂה לִמְעַן שְׂמֵךְ, עֲשֵׂה לִמְעַן  
יְמִינֶךָ, עֲשֵׂה לִמְעַן קִדְשְׁתָּךְ, עֲשֵׂה לִמְעַן תּוֹרָתְךָ. לִמְעַן  
יִחְלְצוֹן יִדְיֶיךָ. הוֹשִׁיעָה יְמִינְךָ וְעֲנֵנִי.

### (Adults)

O God, keep my tongue from evil and my lips from deceit. Help me to be silent in the face of derision, humble in the presence of all. Open my heart to Your Torah, and I will hasten to do Your Mitzvot. Save me with Your power; in time of trouble be my answer, that those who love You may rejoice.

### (Children)

My God, help me not to say bad things or to tell lies. Help me to ignore people who say bad things about me. Help everyone appreciate what they have and always to see the good in other people. May my words and my thoughts find favor with You, my Rock and my Protector. May You who makes peace up above give peace to us and to all the people Israel. Amen.



## FOR PRIVATE MEDITATION

This is my quiet time.  
I do not speak, because the voice is within me.  
This is my quiet time.  
I do not walk, because the earth is all within me.  
This is my quiet time.  
I rest with all of nature.  
This is Shabbat.

*Adapted from a poem by Nancy Wood*



**It is the Jewish mystics' custom to meditate on the four letters of the tetragrammaton, the ineffable Name of the Holy One:**



For the blessings which You lavish upon us  
in the forest and sea,  
in mountain and meadow, in rain and sun,  
we thank You.

For the blessings You implant within us, joy  
and peace, meditation and laughter,  
we are grateful to You.

For the blessings of friendship and love,  
of family and community.

For the blessings we ask of You  
and those we cannot ask,

For the blessings You bestow upon us  
openly  
and those You give us in secret,

For all these blessings,  
we thank You and are grateful to You.

For the blessings we recognize,  
and those we fail to recognize,

For the blessings of our tradition  
and of our holy days,

For the blessings of return and forgiveness,  
of memory, of vision, and of hope -

For all these blessings which surround us on  
every side

Dear God, hear our thanks and accept our  
gratitude.

Ruth Brin



The road is so beautiful, says the lad.  
The road is so hard, says the youth.  
The road is so long, says the man.  
The old man sits on the roadside to rest.  
Sunset colors his head a reddish gold.  
Grass gleams with evening dew.  
A late bird sings unbidden.....  
Will you remember how long it was, and its beauty?

Leah Goldberg



Our true home is in the present moment.  
To live in the present moment is a miracle.  
The miracle is to walk on the earth in the  
present moment,  
to appreciate the peace and beauty that are  
available now.  
Peace is all around us—  
in the world and in nature—

and within us—  
in our bodies and our spirits.  
Once we learn to touch this peace,  
we will be healed and transformed.  
It is not a matter of faith;  
it is a matter of practice.

Adapted from a poem by Thich Nhat Hanh



They say we're supposed to be in a palace.  
 So we bow and take certain steps  
 as the prescribed supplication  
 drops from our lips.  
 But what do we really know  
 of castles and kings?  
 My kitchen faucet constantly leaks  
 and the kids' faces  
 usually need cleaning.  
 If a door opened to a real palace,  
 I'd probably forget  
 and carry in a load of groceries.



No, the door we stand in front of  
 when the Amidah begins is silence  
 And when we open it  
 and step through,  
 we arrive in our hearts.  
 Mine's not a fancy place,  
 no jewels, no throne,  
 certainly not fit for royalty.  
 But in that small chamber,  
 for just a few moments on Sabbath  
 God and I can roll up our sleeves,  
 put some schnapps out on the table,  
 sit down together, and finally talk.  
 That's palace enough for me.

Syd Lieberman

Even today,  
 a man will suddenly pull up and pray,  
 He's not wrapped in Tallit,  
 No, he wears a knotted tie and polished shoes;  
 and he's not bowed down in a synagogue,  
 but standing in the middle of town at the depot.  
 Waiting for the next train,  
 he stands and prays to whom it may concern:  
 I am. There is.

from *On the Doorposts of Your House*



Welcome alike the day and its labor, the night and its repose; throw yourself into the waters of life and swim bravely and without anxiety, for these waters are native to you; you were born to swim in them.

Accomplish what you can; endure what you must; understand what you may - and this do for yourself, but not only for yourself: Do this for yourself and others.

In your prayer and your love, your doubt and your fear, seek out the still, clear voice within you. Look inward for an answer to prayer. Find courage there, and endurance; find insight there, and the knowledge that you are part of the divine creation.

Know that love gives meaning and purpose to your journey. May such love be the fruit of our prayer.

from *On the Doorposts of Your House*



Prayer is not an escape from duty. It is not a substitute for the deed. Prayer seeks the power to do wisely, to act generously, to live helpfully. It helps to reinforce the act rather than to replace it. Our prayers are answered, not when we are given what we ask, but when we are challenged to be what we can be.

Rabbi Morris Adler

We are like helpless boards of wood.  
 We are like eyeless panes of glass.  
 You are the mighty Oak, Creator.  
 You, the Source of all light streaming.  
 You, the Architect of beauty.  
 Yours, the blueprint of Creation.

Just as the beauty of the ark  
 Springs from the precious scrolls it holds,  
 So we, too, dignify our days  
 When we embrace Your treasured words,  
 The essence of Your lasting love.

Without You, our lives are hollow.  
 We are soulless, sawdust only,  
 Thirsting for the truth of Torah.  
 Yet when You're near, a room becomes  
 A holy place where souls can soar.

Be with us now and hear our prayer.  
 Bind this congregation to You.  
 Fill us with the light of Torah.  
 Help us feel Your presence always.

*from Ve Taher Libeinu siddur,  
 Temple Beth El, Sudbury, MA*



Dear God,  
 all the good  
 I can do in this world  
 will never match  
 all the good  
 You've done for me.  
 All my acts of kindness  
 will never equal  
 all the kindness  
 You've shown me.  
 Even all the gratitude I can muster  
 will never suffice  
 to express  
 my appreciation  
 and thanks  
 to You, My God.

*Rebbe Nahman of Breslov*



יְהִי לְרָצוֹן אִמְרֵי־פִי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ, יי, צוּרִי וְגוֹאֲלִי.

Yi-h'yu l'ra-tson i-m'rei fi v'heg-yon li-bi l'fa-ne-cha, Adonai tsu-ri v'go-a-li.  
 May the words of my mouth and the meditations of my heart be acceptable to You, O God,  
 my Rock and my Redeemer.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל־  
 יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

O-seh sha-lom bi-m'ro-mav, hu ya-a-seh sha-lom a-lei-nu v'al kol Yis-ra-eil, v'i-m'ru: A-mein.  
 May the One who causes peace to reign in the high heavens let peace descend on us,  
 on all Israel, and all the world.





The Torah, the "Teaching," refers to the Five Books of Moses, or in Hebrew, the *Chumash*, from the Hebrew word for the number "five." According to tradition, the custom of publicly reading the Torah on a weekly basis was instituted by Ezra in the fifth century before the common era. Faced with the task of rebuilding Jewish civilization upon the return from Babylonian exile, Ezra aimed to educate the masses and thereby revitalize Jewish life. Ezra defined the canon of the Five Books and divided them into weekly portions to be read on Mondays and Thursdays in the market places, as well as on Shabbat in synagogues. The weekly *sedra* -portion- is in turn divided into sections, called *aliyot*, each of which is "read" by members of the congregation. Because this requires skill and learning, the custom developed that a person honored with an *aliyah* -being called up to the Torah- recites only the blessings prior to and following the reading. A trained *ba'al(at) korei*, "reader," actually chants the portion following the traditional form of musical cantillation, the *trope*, which was determined by the tenth century. The 54 weekly Torah portions (*sidrot*) continue in sequence from Genesis through Deuteronomy.



## TORAH

In each age we receive and transmit Torah.  
*At each moment we are addressed by the World.*  
 In each age we are challenged by our ancient teaching.  
*At each moment we stand face to Face with Truth.*  
 In each age we add our wisdom to that which has gone before.  
*At each moment the knowing heart is filled with wonder.*  
 In each age the children of Torah become its builders  
*and seek to set the world firm on a foundation.*

אין כְּמוֹךָ בָּאֱלֹהִים, יְיָ, וְאֵין כְּמַעֲשֶׂיךָ. מַלְכוּתְךָ מְלָכּוֹת  
 כָּל־עוֹלָמִים וּמִמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדוֹר.

Eyn kamocho va-elohim Adonai, v'ein k'ma-asecha. Mal-chut'cha malchut kol ola-mim, umem-shalt'cha b'chol dor va-dor.

There is none like You, Eternal One, among the gods that are worshipped, and there are no deeds like Yours. Your sovereignty is everlasting; You reign through all generations.

יְיָ מֶלֶךְ, יְיָ מֶלֶךְ, יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד. יְיָ עֹז לְעַמּוֹ יִתֵּן, יְיָ  
 יְבָרֵךְ אֶת־עַמּוֹ בְּשָׁלוֹם.

Adonai melech, Adonai malach, Adonai yimloch l'olam va-ed.  
 Adonai oz l'amo yi-tein, Adonai y'va-reich et amo va-sholom.

God rules; God will reign for ever and ever. Eternal God, give strength to Your people; Eternal God, bless Your people with peace.

**Please rise**

אב הרחמים, היטיבה ברצונך את־ציון; תבנה חומות  
ירושלים.

כי בך לבד בטחנו, מלך אל רם ונשא, אדון עולמים.

Av ha-ra-cha-mim, hei-tiva vir-tzon-cha et tzi-yon. Tiv-ne cho-mot Y'rushalayim. Ki v-cha l'vad ba-tach-nu. Me-lech El ram v'nisa. Adon o-la-mim.

Source of mercy, let Your goodness be a blessing to Zion; let Jerusalem be rebuilt. In You alone do we trust, O Sovereign God, high and exalted, Ruler of all the worlds.

**The Ark is opened**

הבו גדל לאלהינו ותנו כבוד לתורה.

Ha-vu godel lay-lo-hei-nu u'tnu kha-vod la-torah.

Let us declare the greatness of our God and give honor to the Torah.

**The Torah is taken from the Ark**

ויהי בנסע הארון ויאמר משה:

קומה יהוה ויפצו איביו, ויגסו משנאיו מפניה.

When the Ark was carried forward Moses would say:  
Be uplifted, Holy One, your enemies shall take flight.

כי מציון תצא תורה, ודבר־יי מירושלים.

ברוך שנתן תורה לעמו ישראל בקדשתו.

Ki mi-tzi-yon tei-sei Torah ud'var Adonai mi'yerushalayim  
Baruch she-na-tahn Torah l'amo Yis-ra-el bik'du-sha-to.

For out of Zion shall go forth Torah, and the word of God from Jerusalem.  
Praised be the One who in holiness gives Torah to our people Israel.

**Leader chants, congregation responds**

שמע ישראל: יי אלהינו, יי אחד!

Sh'ma Yisrael, Adonai Ehloheinu, Adonai Echad!

Hear, O Israel: The Eternal One is our God  
the Eternal God alone!

**Leader chants, congregation responds**

אחד אלהינו, גדול אדונינו, קדוש שמו.

Echad Ehloheinu, gadol Adoneinu, kadosh sh'mo

Our God is One; great and holy is the Eternal One.

גִּדְלוּ לִי אֶתִי וְנִרְמָמָה שְׁמוֹ יַחְדָּו.

Gad'lu l'A'donai iti, un'rom'ma sh'mo yach-dav.

O magnify the Eternal One with me, and together let us exalt God's name.

לְךָ, יְיָ, הַגְדָּלָה וְהַגְבוּרָה וְהַתְפָּאָרֶת וְהַנֶּצֶחַ וְהַהוֹד, כִּי כָל  
בְּשָׁמַיִם וּבָאָרֶץ, לְךָ יְיָ הַמְּלָכָה וְהַמְתִּישָׁא לְכָל לְרֹאשׁ.

L'cha Adonai hag'dula v'hag'vura v'hatiferet v'haneitzach v'ha-hod, kee chol bashamayim uva-aretz, l'cha Adonai hamam-lacha, v'hamit-nasei l'chol l'rosh.

Yours, Eternal, are the greatness, the power, the glory, the history, and the majesty; for all that is in heaven and on earth is Yours. Yours is the dominion, O Eternal; You are supreme over all.

Al sh'loshe d'-va-rim al sh'loshe d'varim  
al sh'loshe sh'loshe d'varim ha-o-lam ha-o-lam o-mayd  
Al ha Torah

עַל שְׁלֹשֶׁה דְּבָרִים  
עַל שְׁלֹשֶׁה דְּבָרִים  
עַל שְׁלֹשֶׁה שְׁלֹשֶׁה דְּבָרִים  
הָעוֹלָם עוֹמֵד

v'-al ha'avodah  
v'-al g'milut chasadim

עַל הַתּוֹרָה וְעַל הָעֲבוּדָה  
וְעַל גְּמִילוּת חֲסָדִים

*Upon three things the world stands: the study of Torah, serving God, and performing acts of love and kindness  
(Pirkei Avot 1:2)*



**Ve' ta-heir Libeinu**

וְטַהַר לִבֵּנוּ לְעַבְדְּךָ בְּאֵמֶת

V'-ta-heir li-bei-nu l'-ov-d'-cha be-e-met

*Purify our hearts to serve You in truth.*



**Torah Aura**

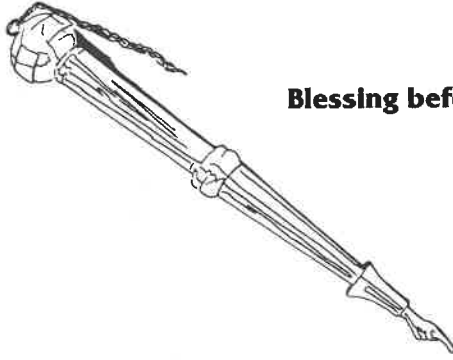
יִשְׂרָאֵל וְאוֹרִיתָא קוֹדֶשָׁה בְּרִיךְ הוּא חַד הוּא.  
תּוֹרָה אוֹרָה הַלְלוּיָהּ!

Yis-ra-eil v'-o-rai-ta kud'-sha b'-rich hu chad hu.  
To-rah o-rah, To-rah o-rah. Hal'-lu-yah!

*Israel, Torah, and the Blessed Holy One are one.  
Torah is light. Hal'luyah!*

**The Torah is brought close to the congregation for a "Hakafah", a processional.  
It is a custom, as a sign of love and respect, to touch the Torah with your prayer book or *tallit* and  
bring it to your lips – a symbolic kiss – as a sign of bringing the words of Torah into your soul.**

**All are seated**



### Blessing before the reading of the portion

בָּרְכוּ אֱתֵי הַמְּבָרֵךְ!  
 בָּרוּךְ יְיָ הַמְּבָרֵךְ לְעוֹלָם וָעֶד!  
 בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר-בָּנוּ מִכָּל-  
 הָעַמִּים וַנִּתְּן לָנוּ אֶת-תּוֹרָתוֹ. בָּרוּךְ אַתָּה, יְיָ, נוֹתֵן הַתּוֹרָה.

**Reader:** Ba-r'chu et Adonai ha-m'vo-rach!

**Congregation:** Ba-ruch Adonai ha-m'vo-rach l'o-lam va-ed!

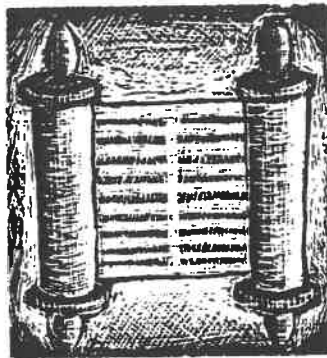
**Reader:** Ba-ruch Adonai ha-m'vo-rach l'o-lam va-ed!

Ba-ruch a-ta Adonai, Ehloheinu mehlech ha-o-lam, a-sher ba-char ba-nu mi-kol ha-a-mim, v'na-tan la-nu et Torah-toh. Ba-ruch a-ta Adonai, no-tein ha-Torah.

Praise the One to whom praise is due!

Praised be the One to whom praise is due, now and forever!

Praised be our Eternal God, Ruler of the universe, who has chosen us from all peoples by giving us the Torah. We praise You, Eternal One, Giver of the Torah.



### Blessing after the reading of the portion

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר נָתַן לָנוּ תּוֹרָת  
 אֱמֶת וְחַי עוֹלָם נִטֵּעַ בְּתוֹכָנוּ. בָּרוּךְ אַתָּה, יְיָ, נוֹתֵן הַתּוֹרָה.

Ba-ruch a-ta Adonai, Ehloheinu mehlech ha-o-lam, a-sher na-tan la-nu Toh-rat eh-met, v'cha-yei o-lam na-ta b'toh-chei-nu. Ba-ruch a-ta Adonai, no-tein ha-Torah.

Praised be our Eternal God, Ruler of the universe, who has given us a Torah of truth, implanting within us eternal life. We praise You, Eternal One, Giver of the Torah.

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, אַבְרָהָם וְשָׂרָה,  
יִצְחָק וְרִבְקָה, יַעֲקֹב רַחֵל וְלֵאָה, הוּא יְבָרֶךְ  
אֶת הַחֹלִים הָאֵלֶּה וְיָבִיא עֲלֵיהֶם רְפוּאָת  
הַנֶּפֶשׁ וְרְפוּאָת הַגּוּף יַחַד עִם כָּל חוֹלֵי עַמּוֹ  
יִשְׂרָאֵל.

Mi she-beirach avoteinu v'imoteinu, Avraham, v'Sarah, Yitzchak v'Rivka, Ya-akov Ra-cheil v' Lei-ah, hu y'va-reich et ha-cholim ha-eilah v'yavi aleihem r'fu-at hanefesh ur'fu-at haguf yachad im kol cholei amo Yisrael.

May the one who was a Source of blessing for our ancestors bring the blessings of healing upon those whose names we have mentioned and those named in our hearts . . . a healing of body and a healing of spirit. May those in whose care they are entrusted be gifted with wisdom and skill. May family and friends who surround them be gifted with love and openness, strength and trust.



# BIRKAT HA-GOMEL

## ברכת הגומל

**A special blessing, Birkat Ha-Gomel might be recited by one who has recently recovered from serious illness, returned safely from a long journey, given birth, or who has survived danger.**

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַגּוֹמֵל לְחַיִּים טוֹבוֹת  
שְׂגֻמָּתֵנִי כָּל טוֹב:

Baruch ata Adonai eloheinu melech ha-olam, ha-go-mel le-cha-ya-vim to-vot she-ge-ma-lani kol tov.

**Congregational response to a man / woman who offers this blessing:**

אָמֵן. מִי שְׂגֻמָּתֶךָ טוֹב הוּא יְגַמְלֶךָ כָּל טוֹב טָלָה:

**Man** - Amen. Mi she-ge-ma-l'cha tov hu yig-mol-cha kol tov selah.

אָמֵן. מִי שְׂגֻמָּתֶךָ טוֹב הוּא יְגַמְלֶךָ כָּל טוֹב טָלָה:

**Woman** - Amen. Mi she-ge-ma-leich tov hu yig-mo-leich kol tov selah.

**Reader:** "Blessed is the Eternal our God, Ruler of the Universe, who bestows goodness on those indebted to you for having bestowed great favor on me."

**Congregation:** *May the one who has been gracious to you continue to favor you with all that is good.*



**The Torah is held high so that the community can see the sacred text.**

**Please rise**

זֹאת הַתּוֹרָה אֲשֶׁר־שָׂם מֹשֶׁה לְפָנֵי בְנֵי יִשְׂרָאֵל, עַל־פִּי יי  
בְּיַד־מֹשֶׁה.

V'zot ha-Torah, a-sheh sahm Moshe, lif-nei b'nai Yis-ra-el al pi Adonai, b'yad Moshe.  
This is the Torah that Moses placed before the Children of Israel.



Following each weekly Torah portion, a complementary reading from the second major unit of the Hebrew Bible, the Prophets, is chanted. This prophetic reading or *Haftarah* "completes" the Torah portion through a thematic connection. There are, however, occasions on which a special *Haftarah* is chanted in order to emphasize the message of a holiday or seasonal event. The *Haftarah* blessings are chanted by the person who chants the *Haftarah* portion.



### Blessing before the reading of the Haftarah

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בְּנָבִיאִים  
טוֹבִים וְרָצָה בְּדִבְרֵיהֶם הַנִּאֲמָרִים בְּאֵמֶת. בְּרוּךְ אַתָּה, יי,  
הַבוֹחֵר בַּתּוֹרָה וּבְמֹשֶׁה עַבְדּוֹ וּבְיִשְׂרָאֵל עַמּוֹ וּבְנָבִיאֵי  
הָאֵמֶת וְצֶדֶק.

Baruch ata, Adonai Elo-heinu, melech ha-olam, asher ba-char  
bin-vi-yim tovim, v'ratsa v'div-rei-hem ha'ne-e-marim be-emet.  
Baruch ata, Adonai, ha'bo-cheir ba'torah u-v'mosheh avdo, u'v'Yisrael  
amo, u-vin've-yei ha-emet va-tsedek.

Blessed is the Eternal our God, Ruler of the universe, who has called faithful prophets to speak words of truth. We praise You for the revelation of Torah, for Moses Your servant and Israel Your people, and for the prophets of truth and righteousness.

### Blessing after the reading of the Haftarah

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
צוֹר כָּל-הָעוֹלָמִים, צוֹדִיק בְּכָל-הַדּוֹרוֹת, הָאֵל הַנִּאֲמָן,  
הַאֲמִיר וְעוֹשֶׂה, הַמְדַּבֵּר וּמְקַיֵּם, שְׁפִלְיָהֶם וְאֵמֶת וְצֶדֶק.  
עַל-הַתּוֹרָה וְעַל-הָעֲבוּדָה וְעַל-הַנְּבִיאִים וְעַל-יוֹם הַשַּׁבָּת  
הַזֶּה, שְׁנַתְּתָלְנוּ, יי אֱלֹהֵינוּ, לְקַדְּשָׁה וּלְמַנּוּחָהּ, לְכָבוֹד  
וּלְתַפְאָרֶת, עַל-הַכֹּל, יי אֱלֹהֵינוּ, אֲנַחְנוּ מוֹדִים לָךְ  
וּמְבָרְכִים אוֹתָךְ. יִתְבָּרַךְ שְׁמֶךָ בְּפִי כָל-חַי תָּמִיד  
לְעוֹלָם וָעֶד. בְּרוּךְ אַתָּה, יי, מְקַדֵּשׁ הַשַּׁבָּת.

Baruch ata, Adonai Eloheinu, melech ha-olam, tsur kol ha-olamim,  
tsadik bechol hadorot, ha-eil hane-eman, ha-omeir ve-oseh,  
hamedabeir umekayeim, shekol devarav emet vatsedek.

Al hatorah, v'al ha-avodah, ve-al hanevi-im, ve-al yom hashabat  
hazeh, shenatata lanu, Adonai Eloheinu, likdusha velimenucha,  
lechavod uletifaret, al hakol, Adonai Eloheinu, anachnu modim  
lach, umevarechim otach. Yitbarach shimecha befi kol chai tamid  
le-olam va-ed. Baruch ata, Adonai, mekadeish ha-shabbat.

Praised be our Eternal God, Ruler of the universe, the Rock of all creation, the Righteous One of all generations, the faithful God whose word is deed, whose every command is just and true. For the Torah, for the privilege of worship, for the prophets, and for this Shabbat that You, our Eternal God, have given us for holiness and rest, for honor and glory, we thank and praise You. May Your name be praised forever by every living being. We praise You, Eternal One, for the Sabbath and its holiness.



#### ANNOUNCING THE NEW MONTH

**Recited on the Shabbat preceding *Rosh Chodesh*, a new moon, or on a new moon when it falls on Shabbat.**

יְהִי רָצוֹן מִלְּפָנֶיךָ, יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאַמּוֹתֵינוּ, שֶׁתַּחֲדֹשׁ  
עָלֵינוּ אֶת־הַחֹדֶשׁ הַזֶּה, (הַבֹּא) לְטוֹבָה וְלִבְרָכָה. וְתַתְּנֵנוּ חַיִּים  
אַרְכִּים, חַיִּים שְׁלֵשׁ-לֹוֶם, חַיִּים שְׁלֵטוֹבָה, חַיִּים שְׁלִבְרָכָה, חַיִּים  
שְׁל־פְּרִנָּסָה, חַיִּים שְׁל־חֲלוּץ עֲצָמוֹת, חַיִּים שִׁישׁ בָּהֶם יֵרָאֵת חֲטָא,  
חַיִּים שֶׁתִּהְיֶה בָּנוּ אֶהְבֵּת תּוֹרָה וִירָאֵת שָׁמַיִם, חַיִּים שִׁימְלֹאוּ  
מִשְׁאָלוֹת לִבֵּנוּ לְטוֹבָה. אָמֵן.

מִי שֶׁעָשָׂה נִסִּים לְאַבּוֹתֵינוּ וְלְאַמּוֹתֵינוּ וְגֵאָל אוֹתָם מֵעַבְדוּת לְחֵירוֹת,  
הוּא יִגְאָל אוֹתָנוּ בְּקִרְבּוֹ, חֲבֵרִים כָּל־יִשְׂרָאֵל, וְנֹאמַר: אָמֵן

O Eternal our God, let the coming month bring us renewed good and blessing. May we have long life, a life of peace, prosperity and health, a life full of blessing, a life exalted by love of Your Torah and devotion to Your service, a life in which our hearts' desires are fulfilled for good. O wondrous God, who in ancient days led our people from bondage to freedom, redeem us now out of our exile from one another, making all Israel one united people.

The month of ..... will begin on ..... (or) begins today.

רֵאשׁ חֹדֶשׁ .... יִהְיֶה בַּיּוֹם .... הַבֹּא עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל לְטוֹבָה:  
יִתְדָשֶׁהוּ הַקָּדוֹשׁ בְּרוּךְ הוּא עָלֵינוּ וְעַל כָּל יוֹשְׁבֵי תֵבֵל לְחַיִּים  
וְלִשְׁלוֹם אָמֵן: לְשִׁשּׁוֹן וְלִשְׁמִיחָה אָמֵן: לְיִשׁוּעָה וְלִנְחֻמָּה וְנֹאמַר אָמֵן:

May it be a month of goodness for us and for all Israel. God of holiness, let the new month bring for us, and for the whole House of Israel, life and peace, joy and happiness, deliverance and comfort, and let us say, 'Amen.'

## RETURNING THE TORAH TO THE ARK

### Please Rise

יְהַלְלוּ אֶת־שֵׁם יְהוָה, כִּי נִשְׁגָּב שְׁמוֹ לְבַדּוֹ.

Let us praise the Eternal God, whose name alone is exalted.

הוֹדוּ עַל אֶרֶץ וּשְׁמַיִם, וַיֵּרָם קֶרֶן לְעַמּוֹ, תְּהִלָּה  
לְכָל־חֲסִידָיו, לְבַגֵּי יִשְׂרָאֵל עִם קְרֹבּוֹ. הַלְלוּהוּ!

Hodo al eretz, v'sha-mayim, va-ye-rem, ke-ren l'amo, t'hi-lah l'chol, chasi-dav, li'v'nei Yisrael am k'ro-vo. Halleluyah.

Your splendor covers heaven and earth; You are the strength of Your people, making glorious  
Your faithful ones, Israel, a people close to You. Halleluyah!

God's Torah is perfect, reviving the soul;  
God's teaching is sure, making wise the simple.

תּוֹרַת יְהוָה תְּמִימָה, מְשִׁיבַת נַפְשׁ;  
עֲדוּת יְהוָה נֶאֱמָנָה, מַחְכִּימַת פְּתִי.

God's precepts are right, delighting the mind;  
God's mitzvah is clear, giving light to the eyes.

פְּקוּדֵי יְהוָה יְשָׁרִים, מְשַׂמְחֵי־לֵב;  
מִצְוַת יְהוָה בְּרָה, מְאִירַת עֵינָיִם.

God's word is pure, enduring forever;  
God's judgments are true, and altogether just.

יִרְאֵת יְהוָה טְהוֹרָה, עוֹמֶדֶת לְעַד;  
מִשְׁפָּטֵי־יְהוָה אֱמֶת, צְדָקוֹ יַחְדּוֹ.

*Behold, a good doctrine has been given you, My Torah; do not forsake it. It is a tree of life to those who hold it fast, and all who cling to it find happiness. Its ways are ways of pleasantness, and all its paths are peace.*

כִּי לֶקַח טוֹב נָתַתִּי לָכֶם, תּוֹרַתִּי אֶל־תַּעֲזֹבוּ.  
עֵץ־חַיִּים הִיא לַמַּחְזִיקִים בָּהּ, וְתִמְכִּיָּה מֵאֲשֶׁר.  
דַּרְכֶּיהָ דְּרָכֵי־נֹעַם, וְכָל־נְתִיבוֹתֶיהָ שְׁלוֹם.

הַשִּׁיבֵנוּ יְהוָה אֱלֹהֵינוּ, וְנִשׁוּבָה. חֲדָשׁ יְמֵינוּ כְּקֶדֶם.

Ki lekach tov na-tati lachem, tora-tee ahl ta-ah-zoh-vu

*Eitz cha-yim hi la-ma-cha-zi-kim bah, v'to-m'che-ha m'u-shar.  
D'ra-che-ha dar-chei no-am, v'chol n'ti-vo-te-ha sha-lom.  
Ha-shi-vei-nu Adonai ei-le-cha, v'na-shu-va. Cha-deish ya-mei-nu k'ke-dem.*

Help us to return to You, God; then truly shall we return. Renew our days as in the past.

### The Ark is Closed



## CONCLUDING PRAYERS

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Please rise

ALEINU

עלינו

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל, לְתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,  
שֶׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת, וְלֹא שָׁמְנוּ בְּמִשְׁפָּחוֹת הָאָדָמָה;  
שֶׁלֹא שָׁם חִלְקֵנוּ כָּהֶם, וְגִדְּלָנוּ בְּכָל־הַמּוֹנִים.

Aleinu l'sha-bei-ach la-a-don ha-kol, la-teit g'du-la l'yo-tzeir b'rei-sheet,  
sheh-lo a-sa-nu k'go-yei ha-a-ra-tzot v'lo sa'ma-nu k'mish-p'chot ha-a-da-mah;  
sheh-lo sam chel-kei-nu ka-hem, v'go-ra-lei-nu k'chol ha-mo-nam.

We must praise the Eternal of all, the Maker of heaven and earth, who has set us apart from the other families of earth, giving us a destiny unique among the nations.

**Some follow a custom of bending at the knees at the word *kor'im* and bowing at the word *u'mishta-chavim* and then standing up straight again at the word *lifnei*.**

וְאֶנַּחֲנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים לִפְנֵי מֶלֶךְ מַלְכֵי  
הַמַּלְכִּים, הַקָּדוֹשׁ בָּרוּךְ הוּא,

Va-a-nach-nu kor'im u-mish-ta-cha-vim u-mo-dim.  
Lif-nei meh-lech ma-l'chei ha-m'la-chim, ha-ka-dosh ba-ruch hu.

We therefore bend the knee and bow in awe and thanksgiving before the One who is Sovereign over all, the Holy One, blessed be God.

שֶׁהוּא נוֹטֵה שָׁמַיִם וְיוֹסֵד אֶרֶץ, וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם מִמַּעַל,  
וְשׁוֹכֵנֵת עִזּוֹ בְּגִבְהֵי מְרוֹמִים. הוּא אֱלֹהֵינוּ, אֵין עוֹד; אֵמֶת  
מִלְכֵנוּ, אֵפֶס זִוְלָתוֹ, כְּכָתוּב בְּתוֹרָתוֹ: "וַיִּדְעַת הַיּוֹם וְהַשַּׁבָּת  
אֶל־לִבְבָךְ, כִּי יְיָ הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ  
מִתַּחַת, אֵין עוֹד."

Sheh-hu no-teh sha-ma-yim v'yo-sed a-retz, u'mo-shav y'ka-ro ba-sha-ma-yim mi-ma'al u-  
sh'chee nat u-zo b'gov-hay m'ro-meem. Hu Elo-hey-nu ayn od. Eh-met mal-kay-nu eh-fes zu-  
la-to, ka-ka-tuv b'to-rah-to: v'ya-da-ta ha-yom va-ha-shey-vo-ta el l'va-veh-cha kee Adonai hu  
ha Elo-heem ba sha-ma-yim mi ma'al v'al ha-a-retz mi-ta-chat, ayn ohd.

You spread out the heavens and established the earth; You are our God; there is none else. In truth You alone are our Ruler, as it is written: "Know then this day and take it to heart; the Eternal is God in the heavens above and on the earth below; there is none else."

על־כֵּן נִקְוָה לָךְ, יְיָ אֱלֹהֵינוּ, לִרְאוֹת מְהֵרָה בְּתַפְאֶרֶת עֲזֹד,  
 לְהַעֲבִיר גְּלוּלִים מִדְּהָאָרֶץ, וְהַאֲלִילִים בָּרוֹת יִכְרֹתוּן,  
 לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדִי. וְכָל־בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ,  
 לְהַפְנוֹת אֵלֶיךָ כָּל־רְשָׁעֵי אֶרֶץ.

- We therefore hope, O Eternal our God, soon to behold the glory of Your might. Then will false gods vanish from our hearts and the world will be perfected under your unchallenged rule:

**L'ta-kein olam b'mal-chut sha-dai.** And then will all acclaim You as their God, and, forsaking evil, turn to You alone.

יִכִּירוּ וְיִדְעוּ כָּל־יוֹשְׁבֵי תְּהוֹמֵי כִי לָךְ תִּכְרַע כָּל־בָּרָךְ, תִּשָּׁבַע  
 כָּל־לָשׁוֹן. לִפְנֶיךָ, יְיָ אֱלֹהֵינוּ, יִכְרְעוּ וַיִּפְּלוּ, וְלִכְבוֹד שִׁמְךָ  
 יִקְרְאוּ יְתֵנוּ, וַיִּקְבְּלוּ כָּלֵם אֶת־עַל מַלְכוּתְךָ, וְתִמְלֹךְ עֲלֵיהֶם  
 מְהֵרָה לְעוֹלָם וָעֶד.

Let all who dwell on earth acknowledge that unto You every knee must bend and every tongue swear loyalty. Before You, O Eternal our God, let them humble themselves. To Your glorious name let them give honor. Let all accept the yoke of Your dominion, that You may rule over them soon and for ever.

כִּי הַמַּלְכוּת שֶׁלָּךְ הִיא, וְלְעוֹלָמִי עַד תִּמְלֹךְ בְּכָבוֹד,  
 כַּכָּתוּב בְּתוֹרָתְךָ: "יְיָ יִמְלֹךְ לְעֹלָם וָעֶד."

For the dominion is Yours and to all eternity You will reign as it is written: The Eternal will reign for ever and ever, Adonai yim-loch l'olam va'ed.

V'neh-eh-mar: V'ha-yah Adonai l'meh-lech ahl kol ha-a-retz;  
 ba-yom ha-hu yi-h'yeh Adonai echad, u-sh'mo echad!

And it has been said: The Eternal God shall rule over all the earth,  
 On that day You shall be One and Your name shall be One.

וְנֹאמַר: "וְהָיָה יְיָ לְמֶלֶךְ עַל־כָּל־הָאָרֶץ; בַּיּוֹם הַהוּא יִהְיֶה  
 יְיָ אֶחָד וּשְׁמוֹ אֶחָד."

## MEDITATIONS ON MOURNING

### I

Strange is our situation here upon earth. Each of us comes for a short visit, not knowing why, yet sometimes seeming to divine a purpose. From the standpoint of daily life, however, here is one thing we do know: that we are here for the sake of each other, above all, for those upon whose smile and well-being our own happiness depends, and also for the countless unknown souls with whose fate we are connected by a bond of sympathy. Many times a day I realize how much my own outer and inner life is built upon the labors of others, both living and dead, and how earnestly I must exert myself in order to give in return as much as I have received and am still receiving.

*Albert Einstein (adapted)*



### II

#### EPITAPH

When I die  
Give what's left of me away  
To children  
And old men that wait to die.  
And if you need to cry,  
Cry for your brother or sister  
Walking the street beside you.  
And when you need me  
Put your arms  
Around anyone  
And give them  
What you need to give to me.

I want to leave you something,  
Something better  
Than words  
Or sounds.

Look for me in the people I've known  
Or loved,  
And if you cannot give me away,  
At least let me live in your eyes  
And not on your mind.

You can love me most  
By letting  
Hands touch hands,  
By letting  
Bodies touch bodies,  
And by letting go  
Of children  
That need to be free.

Love doesn't die,  
People do.  
So, when all that's left of me  
Is love,  
Give me away.

*Merrit Malloy*



### III

When we are dead, and people weep for us and grieve, let it be because we touched their lives with beauty and simplicity. Let it not be said that life was good to us, but, rather, that we were good to life.

*Rabbi Jacob Philip Rudin*

#### IV

Do not stand at my grave and weep  
I am not there. I do not sleep.

I am a thousands winds that blow.  
I am the diamond glint on snow.

I am the sunlight on ripened grain.  
I am the gentle autumn rain.

When you wake in the morning hush  
I am the swift, uplifting rush  
of quiet birds in circling flight.  
I am the soft starlight at night.

Do not stand at my grave  
and weep.  
I am not there. I do not sleep.

*Joyce Kessel*

#### V

Life and death,  
A twisted vine sharing a single root.

A water bright green  
Stretching to top a twisted yellow  
Only to wither itself  
As another green unfolds overhead.

One leaf atop another  
Yet under the next;  
A vibrant tapestry of arcs and falls  
All in the act of becoming.

Death is the passing of life.  
And life  
Is the stringing together of so many little  
passings.

*Rabbi Rami M. Shapiro*

#### VI

We turn our thoughts to yesterday...to a world that lives only in our memory.

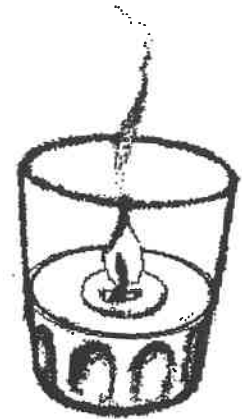
As we recall the days gone by, we know the past is irretrievable. Yet – through the gift of memory, we recapture treasured moments and images.

We are thankful for the happiness we knew with those no longer here,  
with whom we lived and laughed and loved.

We praise the eternal wellspring of life who links yesterday to tomorrow.  
We affirm that despite all the tragedy bound up with living,  
it is still good to be alive.

We know that there can be no love without loss, no joy without sorrow.  
May we have the courage to accept the all of life –  
the love and the loss – the joy and the sorrow,  
as we remember.

*Evelyn Mehlman*



#### VII

##### **Eternal God:**

Who may abide in Your house?  
Who may dwell in Your holy mountain?  
Those who are upright; who do justly,  
all whose hearts are true.  
Who do not slander others, nor wrong them,  
nor bring shame upon their kin.

Who give their word and, come what may,  
do not retract it.  
Who do not exploit others, who never take  
bribes.  
Those who live in this way shall never be  
shaken.

*from Psalm 15*

## VIII

At the rising of the sun and at its going down  
*We remember them.*  
At the blowing of the wind and in the chill of winter  
*We remember them.*  
At the opening of the buds and in the rebirth of spring  
*We remember them.*  
At the blueness of the skies and in the warmth of the summer  
*We remember them.*  
At the rustling of the leaves and in the beauty of autumn  
*We remember them.*  
At the beginning of the year and when it ends  
*We remember them.*  
When we are weary and in need of strength  
*We remember them.*  
When we are lost and sick at heart  
*We remember them.*  
When we have joy we crave to share  
*We remember them.*  
When we have decisions that are difficult to make  
*We remember them.*  
When we have achievements that are based on theirs  
*We remember them.*  
As long as we live, they too will live  
For they are now a part of us  
As we remember them.

*adapted from a poem by Rabbi Roland B. Gittlesohn*

## IX

### **To Open Eyes**

To open eyes when others close them  
To hear when others do not wish to listen  
To look when others turn away  
To seek to understand when others give up  
To rouse oneself when others accept  
To continue the struggle even when one is not the strongest  
To cry out when others keep silent  
To be a Jew it is that  
It is first of all that  
And further  
To live when others are dead  
And to remember when others have forgotten.

*Emmanuel Eydoux*



The *Kaddish* is a prayer which praises God. A *Kaddish* in various forms is said several times during the prayer service to separate sections, after a lesson of Torah, and at the end of a study session at the *Bet Midrash* (House of Learning) or at the synagogue. Reciting it lifted the spirits of the students and reminded them that God would redeem the world. It eventually was recited after the death of a scholar and in time, perhaps out of the realization that we all have something to teach, it was recited after the death of every Jew -- though the prayer never mentions death. A tradition developed in many communities that the *Kaddish Ye'tohm* - Mourner's *Kaddish* was recited only by those technically defined as mourners. It has become the custom in Reform synagogues to stand as one community in loving support of those who mourn and also to say *Kaddish* for the millions of Jews who perished in the Holocaust, with no one left to say this sacred prayer.

The Mourner's *Kaddish* is recited daily (or weekly) for a full year following the death of a loved one, on the *Yahrtzeit* (annual anniversary) of the death, and at all *Yizkor* services.



יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעָלְמָא דִּי־יְבָרָא כְּרַעוּתָהּ,  
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית  
יִשְׂרָאֵל, בְּעָגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ: אָמֵן.  
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא.  
יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא, וְיִתְהַדָּר  
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקוּדְשָׁא, בְּרִיךְ הוּא, לְעָלְמָא מְכֻלָּ-  
בְּרַכְתָּא וְשִׁירָתָא, תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאַמִּירָן בְּעָלְמָא,  
וְאָמְרוּ: אָמֵן.  
יְהֵא שְׁלָמָא רַבָּא מִן־שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל־כָּל־יִשְׂרָאֵל,  
וְאָמְרוּ: אָמֵן.  
עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל־כָּל־  
יִשְׂרָאֵל, וְאָמְרוּ: אָמֵן.

Yit-ga-dal v'yit-ka-dash sh'mei ra-ba b'al-ma di-v-ra chir-u-tei,  
v'yam-lich mal-chu-tei b'cha-yei-chon u-v'yo-mei-chon u-v'cha-yei d'chol beit  
Yis-ra-eil, ba-a-ga-la u-viz-man ka-riv, v'im-ru: A-mein.  
Y'hei sh'mei ra-ba m'va-rach l'a-lam u-l'al-mei al'ma-ya.  
Yit-ba-rach v'yish-ta-bach v'yit-pa-ar, v'yit-ro-mam, v'yit-na-sei, v'yit-ha-dar,  
v'yit-a-leh, v'yit-ha-lal sh'mei d'kud'sha, b'rich hu, L'ei-la min kol  
bir-cha-ta v'shi-ra-ta, tush-b'cha-ta v'neh-cheh-ma-ta da-a-mi-ran b'al-ma,  
v'im'ru: A-mein.

Ye-hei she-la-ma ra-ba min she-ma-ya ve-cha-yim a-lei-nu ve-al kol Yisrael  
v'i-m'ru: A-mein.

O-seh sha-lom bi-m'ro-mav, hu ya-a-seh sha-lom a-lei-nu v'al kol Yis-ra-eil, v'i-m'ru: A-mein.

Let the glory of God be extolled, let God's great name be hallowed in the world whose creation God willed.  
May God's reign begin in our own day, our own lives, and the life of all Israel, and let us say: Amen.

Let God's great name be praised forever and ever.

Beyond all the praises, songs, and adorations that we can utter is the Holy One, the Blessed One, whom yet we glorify, honor, and exalt. And let us say: Amen.

For us and for all Israel, may the blessing of peace and the promise of life come true, and let us say: Amen.

May the One who causes peace to reign in the high heavens, let peace descend on us, on all Israel, and all the world, and let us say: Amen.



#### A PRAYER AS WE DEPART

As we leave Your sanctuary, O God, we acknowledge that  
Wherever we go we are in Your presence;  
We pray that our actions will reflect this awareness.

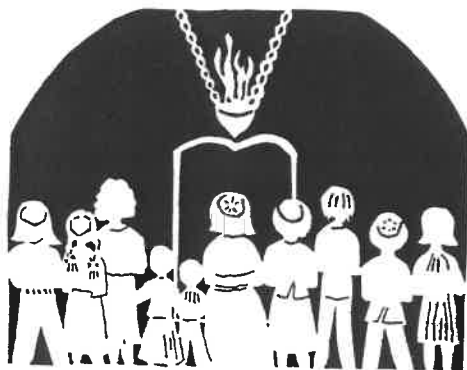
As we know Your nearness,  
So may we also be touched by Your goodness.

In moments of temptation, give us strength;  
In hours of doubt, renew our faith;  
In days of weariness, give us courage.

Clothe our lives with charity,  
Deepen our lives with loyalty,  
Hallow our lives with integrity.

Help us so to live that the radiant spirit of Your holy  
Shabbat will add brightness to our days and  
light to us and those whose lives touch our own. Amen.

שבת שלום





## 1 EIN KEILOHEINU

## אין כאלוהינו

Ein kei-lo-hei-nu, Ein ka-do-nei-nu  
Ein k'-mal-kei-nu, Ein k'-mo-shi-ei-nu

אין כאלוהינו, אין כדונונו  
אין כמלכנו, אין כמושינו

Mi chei-lo-hei-nu, Mi cha-do-nei-nu  
Mi ch'-mal-kei-nu Mi ch'-mo-shi-ei-nu

מי כאלוהינו, מי כדונונו  
מי כמלכנו, מי כמושינו

No-deh lei-lo-hei-nu, No-deh l'a-do-nei-nu  
No-deh l'-mal-kei-nu, No-deh l'-mo-shi-ei-nu

נודה לאלוהינו, נודה לדונונו  
נודה למלכנו, נודה למושינו

Ba-ruch e-lo-hei-nu, Ba-ruch a-do-nei-nu  
Ba-ruch mal-kei-nu, Ba-ruch mo-shi-ei-nu

ברוך אלוהינו, ברוך דונונו  
ברוך מלכנו, ברוך מושינו

A-tah hu e-lo-hei-nu, A-tah hu a-do-nei-nu  
A-tah hu mal-kei-nu, A-tah hu mo-shi-ei-nu

אתה הוא אלוהינו, אתה הוא דונונו  
אתה הוא מלכנו, אתה הוא מושינו

*There is none like our God, none like the Sovereign, none like our Ruler, none like our Savior.  
Who is like our God . . . We give thanks to our God . . . Blessed is our God . . . You are our God.*

## 2 NON KOMO MUESTRO DYD

Ein Keloheinu, ein Kadoneinu, ein Kemlakeinu, ein Kemoshi-einu  
Non komo nuestro Dyo, Non komo nuestro Sinyor  
Non komo nuestro Re, Non komo nuestro Salvador

Mi heyloheinu, mi hadoneinu, mi hemalkeinu, mi hemoshi-einu  
Ken komo nuestro Dyo, ken komo nuestro Sinyor  
Ken komo nuestro Re, ken komo nuestro Salvador

No-de leilo-heinu, no-de ladoneinu, no-de leimalkeinu, no-de lemoshi-einu  
Loaremos a nuestro Dyo, loaremos a nuestro Sinyor  
Loaremos a nuestro Re, loaremos a nuestro Salvador

Baruch Eloheinu, baruch Adoneinu, baruch Malkeinu, baruch Moshieinu  
Bendicho nuestro Dyo, bendicho nuestro Sinyor  
Bendicho nuestro Re, bendicho nuestro Salvador

Ata hu Eloheinu, ata hu Adoneinu, ata hu Malkeinu, ata hu Moshi-einu  
Tu el nuestro Dyo, Tu el nuestro Sinyor  
Tu el nuestro Re, Tu el nuestro Salvador



## 3 OSEH SHALOM

## עושה שלום

O-she sha-lom bim-ro-mav  
Hu ya-a-she sha-lom a-lei-nu  
V'-al kol Yis-ra-eil v'-im'-ru a-mein

עשה שלום במרומו, הוא יעשה שלום עלינו ועל כל-  
ישראל, ואמרו אמן.

*The One who makes peace in the heavens will make peace for us and all Israel, and we say, Amen.*

## 4 OD YAVO SHALOM

## עוד יבוא שלום

Od ya-vo sha-lom a-lei-nu

עוד יבוא שלום עלינו

Ya-vo-sha-lom a-lei-nu (2x) v'-al ku-lam

יבוא שלום עלינו (2x) ועל כולם

Sa-laam. A-lei-nu v'-al kol ha-o-lam. Sa-laam. Sha-lom. שלום. סאלאם. העולם. כל העולם. סאלאם עלינו ועל כל העולם.

*May peace still come to us; May peace come over us and over the whole world. Salaam (Peace in Arabic.) Shalom.*

## 5 KI ESHM'RAH SHABBAT

## כי אשמרה שבת

Ki esh-m'-rah Sha-bat Eil yish-m'-rei-ni

כי אשמרה שבת אל ישמרני

Ot hi l'-ol-mei ad bei-no u-vei-ni

אות היא לעולמי עד בינו וביני

*As I observe Shabbat, God watches over me.*

*It is a sign forever between God and me. (Abraham Ibn Ezra)*

## 6 GESHER TZAR M'OD

## גשר צר מאד

Kol ha-o-lam ku-lo ge-sheh tzar m'-od

כל העולם כלו

V'-ha-i-kar, lo l'-fa-cheid k'-lal

גשר צר מאד

*The entire world is a very narrow bridge.*

*The essential thing is to have no fear at all.*

*(Attributed to Rebbe Nachman of Breslov)*

והעקר והעקר

לא לפחד לא לפחד כלל

## 7 MIPI EIL – EIN ADIR

## מפי אל - אין אדיר

Ein a-dir ka-do-nai

אין אדיר בני

V'-ein ba-ruch k'-ven Am'-Ram

ואין ברוך בן עמרם

Ein g'-do-lah ka-to-rah

אין גדולה בתורה

V'-ein dar-sha-ne-ha k'-Yis-ra-eil

ואין דרשניה בישראל

*Chorus:*

Mi-pi Eil u-mi-pi Eil

מפי אל ומפי אל

Y'-vo-rach kol Yis-ra-eil

יברך כל ישראל

אין הדור בני

ואין ותיק בן עמרם

אין זכה בתורה

ואין חכמיה בישראל

Ein ha-dur ka-do-nai

אין טהור בני

V'-ein va-tik k'-ven Am'-ram

ואין יחיד בן עמרם

Ein ka-kah ka-to-rah

אין כבירה בתורה

V'-ein cha-cha-me-ha k'-Yis-ra-eil

ואין למדניה בישראל

Ein ta-hor ka-do-nai

V'-ein ya-chid k'-ven Am'-ram

Ein ka-bi-rah ka-to-rah

V'-ein lam-da-ne-ha k'-Yis-ra-eil



Ein po-deh ka-do-nai

אין פודה בני

V'-ein tza-dik k'-ven Am'-ram

ואין צדיק בן עמרם

Ein k'-do-shah ka-to-rah

אין קדושה בתורה

V'-ein tom'-che-ha k'-Yis-ra-eil

ואין תומכיה בישראל

*There is none as mighty as God, blessed as Moses, or great as Torah; and no interpreters like Israel. From God's mouth we are all blessed. None is as glorified as God, as pious as Moses, or pure as Torah; and none as wise as Israel. None is as pure as God, equal to Moses, or mighty as Torah; and none as learned as Israel. None can redeem like God, none is righteous as Moses, or holy as Torah; and none hold it closer than Israel.*



Mount Zion Hebrew Congregation  
Saint Paul, Minnesota